

Imprimatur,

G. Jane R. P. D.
HEN. *Episc.* Lond.
à Sac. Dom.

March 20.
167 $\frac{6}{7}$

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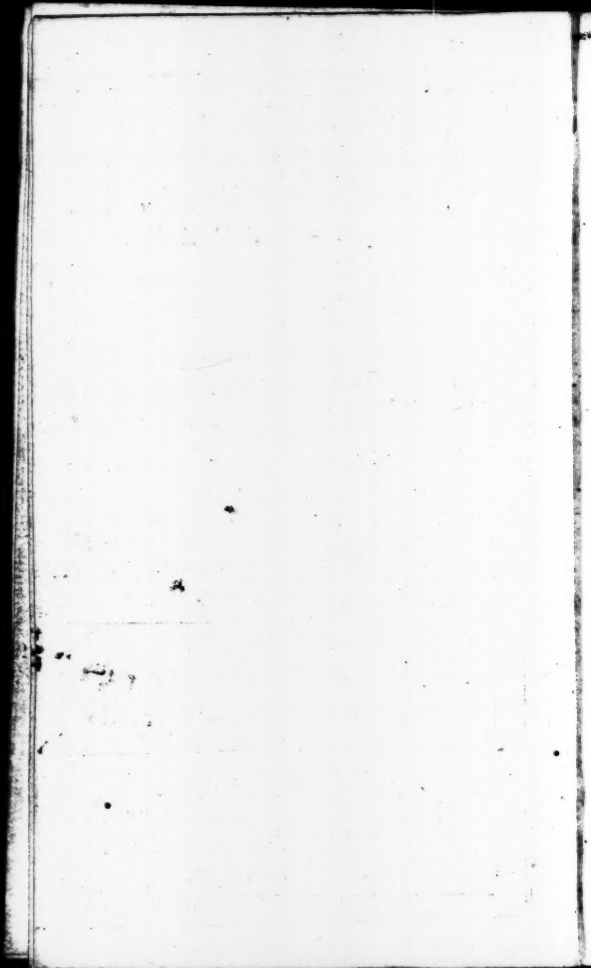
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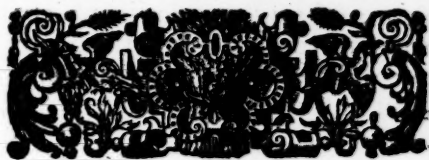
Friendly and Seasonable
ADVICE
TO THE
Roman Catholicks
OF
ENGLAND.

*The Third Edition enlarg'd: with
an addition of the most convin-
cing Instances and Authorities;
and the Testimony of their own
Authors for the same.*

BY A
Charitable Hand.

L O N D O N,
Printed for *Henry Brome* at the
Gun at the West-end of St.
Pauls, 1677.





TO HIS
Honoured and Worthy Friend
Mr. S. B.

Concerning the former Edition.

SIR,



Cannot answer your
Inquiry, till I have
not only commended
but encouraged your
charity to your Coun-
try men of the Roman Commu-
A 3 nion;

nion ; it being an excellent piety to endeavour to reduce them into the right way , who are so confident in the wrong. The zeal of most men expresseth it self by fury and clamour against Dissenters, whilst you shew your esteem for the rational principles of the Church of *England* by your diligence to propagate them, and your desires to reconcile its misinformed Adversaries to them. It is one of the great properties of Goodness to be communicative, and a copy of *S. Paul's* most obliging charity, *Act. 26. 29.* to wish that all whom you converse with, were as happy in the choice of their Faith, as you know your self to be : wherefore that I may as well quicken your generous design, as invite some others to imitate so good an example, I will propound these few considerations.

1. The

1. The relation in which the English Romanists stand to us should excite our care; for they are all Natives of the same Country, Subjects of the same Government, and are called by the same general name of *Christians*: many of them our kind Neighbours, familiar Acquaintance, or near Kindred, and some of them (where their Prejudice doth not blind them) persons of great reason, and of so good inclinations, that they are not made vicious by the evil liberties which their principles do allow: and shall we for want of affection or courage suffer them to be kept in ignorance and imposed on at present, and to be led blindfold in such a way as will extremely hazard the Salvation of their precious Souls hereafter? If all the relations they bear to us do possess us with any real affection

for them, we cannot but do our utmost to undeceive them. The frauds indeed of the Guides of that Church are daily more and more laid open, but for want of such a charity as yours is, they who are chiefly concerned, seldom come to the knowledge of them: I am sure those excellent pens which discover'd them, did not design we should make their delusions the subject of our mirth, but the means to convert the Souls of those who are linked to us in so many bonds, that it is a shame we should suffer them to be so deceived.

2. But we usually excuse our remissness, under the pretence that it is impossible to convert them: Had our Ancestors so esteemed it, the World had wanted the blessing of the Reformation: I grant 'tis difficult, because of their rooted preju-

prejudice, and the policy of their Leaders, yet not impossible because many have undertaken it, and prevailed. So that as *Seneca* saith in another case, *it is not because of the difficulty that we do not attempt it, but because we do not attempt it, therefore it seems difficult*, Ep. 104. The Philosopher tells us *where there is no difficulty, there is no opportunity to exercise either art or vertue*: and if we were once willing to take some pains for so noble an end, it would much allay the trouble thereof, to consider the advantages which it may bring not only to the party which is the object of our charity, but to the Church, yea and to our own Souls also: for *He that converteth a sinner from the error of his way, shall save a Soul from death, and shall hide a multitude of sins*, Jam. 5. 20. and they who

turn many to righteousness shall shine as the Stars for ever and ever, Dan. 12. 3. Nay moreover if such Pious endeavours should want success on Earth, they shall not fail of a reward in Heaven.

3. And finally, if we consider the unwearied industry of our Adversaries in seducing, methinks it should awaken our diligence, in strengthening the weak, and reducing such as are out of the way. It had been very strange if the Apostles should have been unwilling to travel for the propagation of the right faith, and the winning Souls to Heaven, when the Pharisees compassed Sea and Land to reconcile a Profelyte to their particular Sect; and yet alas 'tis too often seen, *that the children of this world are wiser in their generation than the children of light, S. Luk. 16. 18.* The Hermit Pambo accidentally beholding

holding a theatrick woman dance
exquisitely before a loose assembly
at *Alexandria*, is said to have wept
abundantly, to consider how much
more pains she took to serve evil
ends, than he himself did to serve
God. Had we as much tenderneſs
as that holy man, doubtleſs we
have as great occaſion for our
ſhame and ſorrow, when we ſee
others more active to advance the
Myſtery of iniquity, than we are
to promote the glory of God, and
the ſalvation of your brethrens
immortal Souls.

These Conſiderations, *worthy*
Sir, I know have excited your
charitable reſolutions, and I hope
will prevail with many others to
endeavour the reformation of
their deceived friends: wherefore
that I may answer your deſires,
and contribute my poor aſſiſtance
to ſo pious and generous a deſign;

I have sent you the following papers, wherein the delusions of that party are discovered as plainly, yet as modestly as may be, that they may see in a little room how much it is their interest and advantage to embrace the true Catholick Religion of the English Church. I know all these particulars have been more fully handled by better pens, but most of these writings have been by way of dispute, and intended rather to convince than perswade. So that they may be very proper to give fuller satisfaction in any particulars doubted of, when their great Prejudices are first a little removed: besides there are many through unavoidable business, company, or other divertisements, who either have no leisure or no inclination to read a larger volume, being of *Callimachus's* mind,
that

that *A great book is a great evil*
(a), who yet may

be prevailed with
to spare one hour
for so small an ab-
stract as this. The

(a) Μέγα βί-
βλιον μέγα κα-
κόν · apud A-
thenæum.

Jewish Talmud tells
us of a noble Heathen, who came
to Rabbi *Hillet*, and offered to
become a Profelyte, if he could
teach him the whole Law at one
lesson, *Tract. Sab. fol. 31.* and if
you meet with any of his mind;
they may perhaps be gratified
with this little Abridgment,
wherein the mistakes of the Ro-
man Perswasion are put into as
narrow a compass as they can
well be reduced to; so that even
those who are yet resolved to be
of that Church may perhaps not
be unwilling to peruse it, that they
may at one view see, what their
Religion is charged with. And if

it

it do not gain such persons, yet it will teach them to censure mildly, and to dissent from us with more moderation: and as the volume is small, and so may invite those to its perusal who are delighted with brevity, so the style is as mild as the matter would allow, and can give no just offence to any: the particulars are so plain, and so fully proved more at large by others, that the Author resolves not to dispute, but in pure charity to advise the Romanists not to resist apparent truth and reason, having no worse intentions towards them than to set them into the best way to Heaven; and if any be angry at him or you for this, they are the greatest enemies to themselves, and more concerned for their present Opinions, than for their everlasting Salvation; but it is to be hoped the sincerity of
your

your intention to do good may oblige some kindly to accept this Manual, at least as a testimony of your love; to whom, if you have the liberty of discourse, you shall do well to clear those exceptions which Prejudice may suggest, and at least to obtain from them a resolution, impartially to enquire into the truth of that which they so confidently do believe: and sure, it is infinite pity that persons of excellent reason should be so much enslaved, as not to dare to ask the right way to bliss of any, but those who have an absolute dominion over them, nor once to go about to judge for themselves in a case of so great Concernment.

I would be loath to think so hardly of their Superiours, as to suppose they interdicted their Adherents from all converse with us; for this were the exact parallel of
the

the *Muscovian* policy, where it is death for any to travel out of their own Kingdom without especial license, for fear they should never endure their former bondage, when once they have seen the freedom of other Nations: and if once you can prevail so far, that they will impartially compare their own Opinions with ours, it is probable they may become our friends. I shall add no more but to wish this Token may be as kindly accepted as it will be charitably offered by you, and to assure you, you shall never want his prayers for your success, who is,

Sir,

Yours to serve you.

T O



T O .

His esteemed Friend

Mr. W. R.

Concerning this present Edition.

S I R,



OUR account of the
speedy dispersing of this
Little Tract, encoura-
geth me to hope, it hath
not only been accepta-
ble to the World, but also blessed
by

by God to the reducing some from the Roman Opinions, and the establishing others in the Protestant Faith; And that it may more effectually serve to these desirable Ends, I have been content to obey your Request, in reviewing it in order to another Impression, which (You tell me) is now desired. In which Review, I have rectified the Method of the whole, and illustrated and strengthened every part, with the Addition of so many of the most convincing Instances and Authorities as could be put in without too much swelling the Bulk. I confess I did suppose the things to be so evident, and so plainly proved in larger Discourses, that I was not curious before, always to bring Proofs for my Assertions: But now your Letter acquaints me both that some Romanists (who
resolve

resolve boldly to deny, what they cannot otherwise evade) have questioned the Truth of some parts of this charge; And also that those Protestants whose Charity hath invited them to seek their Friends Conversion, have desired I should add my Authors to confirm these Allegations: Therefore for the full satisfaction of both Parties I have proved all the particulars by the Testimony of such Authors whose Evidence is unquestionable, choosing usually the plain Confessions of Popes and Cardinals, or other approved Writers of the Roman Church, that so those of that Party may believe these Matters from the mouth of those whom they esteem their best Friends, which they would suspect, if we related upon our own Credit, whom they unjustly account their Enemies; And though their
present

present Romish Priests should deny those things, which the most Eminent Writers of their own Church have formerly acknowledged, they are not to be doubted of upon that account, since the Confession of former Writers against their own Party is better Evidence, than the denial of the later can be for it; for No man will lye (saith Tertullian) to his own disgrace, but rather for his credit: And it is more fit to believe such as confess against themselves, than such as deny for themselves (a). So that

(a) Tertul. none can justly
Apol.cap.32. doubt of these
Truths thus attested: And he that once believes them, and yet retains the Religion of Rome, must be of a humor differing from the rest of Mankind, who cannot chuse a known delu-

delusion, nor delight in sitting
under apparent abuses. I must
expect the Admirers of that once
famous Church will entertain
these just and necessary Accusati-
ons thereof with some little heats
of Passion; but I hope it will calm
those hasty motions when they de-
liberately consider, that since I
say no more than Truth I do no
injury to Rome, and the Charity
which I have for them obliges
me to say so much. And why
(saith the Philosopher) art thou
displeased at me, who have done
no more than a *Looking-glass* doth
to the deformed, having only
shewed thee to thy self as thou
art? Shall the *Physician* be said
to reproach him whose disease he
discovers to him
(b)? They will re- (b) Arrian. in
member I hope that *Epiet. l. 2. c. 14.*
I have undertaken

the

the office of a Friendly Counselor, whose duty (according to the Gracian Sage) is, Not to advise that which is most pleasing, but that which is most

(c) Diog. La-
ert. in Vit. So-
lon.

profitable (c). And if in compliance with this Rule I shall somewhat displease them to their Advantage, I shall not only obtain a Pardon, but merit their Thanks also in the end: However, I ask no more, than that laying aside their Prejudices, they will put on so much affection to their own real interest as to weigh the Reasons and Arguments upon which my Advice is grounded, and if they be convincing and perswasive, I desire them not to resist their own Freedom, nor despise him that sincerely seeks their good; but if they absolutely resolve the most rational

rational and just Motives shall not perswade them to alter their Old Opinions, I shall pity and pray for them, but can use no other Methods in this case; for it is Counsel and not Command which I give, since men should be reasoned and not forced into a right Faith, and would God the Roman Church had never obtruded her Opinions upon the world by any other means, but these gentle and rational perswasions, her Neighbours then would not have had so just cause to complain of her. And now, Sir, since I write, and you and other zealous Protestants act by these fair Methods, if our endeavours for our Countrymens Conversion be not maliciously misconstrued, they cannot be censured to tend to the harm of any, but must be confessed to aim at the present and future happiness

ness of all that we shall address
ourselves to in this Matter: And
I shall rejoyce if my pains herein
may attain these blessed ends, and
let you particularly understand
how gladly I would encourage
your Love to the Church of Eng-
land, and comply with all your
Pious desires, since I am,

Sir,

Your affectionate

and

faithful Friend,

Friendly



Friendly and Seasonable

ADVICE TO THE Roman Catholicks OF ENGLAND.

The Introduction.

My Friends and Country-men,

IT is observed by others,
and complained of by
your selves, That you lie
under many inconveni-
ces, by reason of your stiff
adherence to those Opinions which *Rome*
calls *Religion*: the charges you are at to
B main-

maintain a forreign Jurisdiction, and your want of the Communion of those Christians among whom you live, the uneasie Rites imposed on you here, and the great hazard of your Salvation hereafter, are reckoned by others to be evils appendant to your professing the *Faith* of that Church. But if you your selves do not feel or not fear these things, and so account them no grievance, yet you are sensible of other pressures, and frequently complain, that *your Estates are obnoxious to the penalties of the Law, and your Persons exposed to the general hatred of the People.* You tell us, *you want many Priviledges of other Subjects, and lie under many burthens from which others are free:* You perceive, that *your actions are observed, your designs suspected, and your Party accused to be the cause of all Publick evils.* How far some of your own Perswasion have contributed hereunto I shall not take upon me to judge; esteeming it a more charitable employment to offer some expedient to free you from those sad effects, which you complain of, than either to enquire after the cause of the
Nati-

Nations general Antipathy to your Religion, or dispute about the Occasion thereof. Wherefore, whilst some accuse your *practices*, and others deride your *worship*, I have so much affection for your *Persons* (as my Countrymen) and so much charity for your *Souls* (since you bear the name of *Christian*) as to present you with some useful *Advice*. 'Tis true, the common apprehension concerning you might almost discourage such an Attempt, it being generally believed, that a *Roman Catholicks* prejudice is like theirs in St. *Augustine*, who (being descended of *misbelieving Ancestors*) preferred their *Extraction* before the *Truth*: and like the resolution of *Cotta* in *Cicero*, who says, *That no discourse of either learned or unlearned men, should ever remove him from the Opinion received from his Fore-fathers, concerning the worship of the Immortal gods* (a). But I know many of you are masters of more reason than to ground your Faith upon so uncertain a Foundation: It is not the part of wise men (saith a learned Father) to be enslaved to a re-

(a) *Cicer. de natur. Deor. lib. 2.*

ceived Opinion, nor rashly to give up themselves to their Fathers customs; but to endeavour to find out the Truth (b).

(b) Theodoret. de
Curand. Grac. af-
fect. Serm. I.

And it is the advice of the great Apostle, to prove all things, and hold fast that which is good,

1 Thess. 5. 21. because it is a zeal without knowledge, and a foolish obstinacy to be confident of that which we never did examine. I can easily believe your Spiritual Guides will esteem no sin more mortal, than to enquire into those Principles which you receive from them, and they will scarce allow you the liberty to peruse a few lines presented by so charitable a hand: But their Prohibitions (methinks) should make you more suspicious and inquisitive, and cause you to resolve to try that Coyn which shuns the Touchstone, knowing that *Truth seeks no Corners, and that which is Real fears no Test.* The Church of England puts no such Restraints upon her adherents, nor is she unwilling to have her Doctrines tried by Scripture and the best Antiquity; because she finds those are her best Sons that have enqui-

enquired most narrowly. *Evil needs a mask and a disguise* (said the brave *Agessilaus*) *but Light makes true goodness to be more illustrious and more lovely.* And a greater than he saith, *Every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd: but he that doth truth cometh to the light.* *S. John iii. 20. 21.* If therefore you have but so much consideration as to suspect, and so much courage as to examine, I should not be without hope, that my *Advice* might take place, since (as *Plato* notes) *Every soul is unwillingly deprived of Truth, which men cannot resist when once it appears unto them:* I shall ask no more of you than to search impartially, whether the Doctrines wherein you differ from the Church of *England*, deserve so firm an assent as you give them; and he that dares not do this, is not a Disciple, but a Slave. It may be those Counsellours may please the heady *Bigots* of your Perswasion better, who advise them to ease their mind by reproaching the Laws and the Government, or to attempt the shaking off their Grievances

by more desperate courses: But I do not believe the wiser and more sober *Romans* can approve such cursed motions, there are many of them too noble to admit such thoughts. It is the *Stoicks* character in *Galen*, *That they would rather betray their Country, than renounce their Maxims*: But I take those of your Party to be generally of a better temper, and therefore I hope you will account it to be far more Friendly and Seasonable *Advice*, to try these your Principles strictly, before you expose your Country or your Selves to suffer all the ill-consequences of your rigid maintaining of them; and if you once rightly understand them, I hope you will discern they do not deserve to be retained at so dear a rate: so that it is possible you may resolve to quit your mistaken Opinions and your real Sufferings together. However, though your Enquiry shall not have this effect, yet this Trial of your Principles ought not to be wholly declined; for I would advise you to examine the *Roman* Doctrines, if it were but only to declare, that your Religion is not a blind and accidental

tal choice, and to vindicate your selves from the charge of the Old *Samaritans*, who worshipped they knew not what.

SECTION I.

Whether the Roman Opinions, which differ from the Church of England, be the Old Religion?

I doubt not, but these who have been educated in the *Romish* Religion, as well as those who have inconsiderately turned to it, do please themselves in fancying they are of the *Old Religion*; and hence they assume and appropriate to themselves the Name of *Catholicks*, upon this presumption, that they do intirely, and in all things, agree with the Ancient and Universal Church: But (*my Friends*) if you have the patience to enquire, you will find there is no good ground for this perswasion; it being evident the *Roman* is not the *Old Religion*, in any other Articles, but only in those which are found in the *Apostles Creed*,

or founded upon the plain words of *Holy Scripture*; for that is the *Old Religion* which God revealed at first, and which Christ and his Apostles taught. *That is truest which was the first* (saith *Tertullian*) *and that was first, which was from the beginning* (c).

(c) *Tertul.in Mar-
cion. lib.4.*

So *S.Cyprian*; *We ought not to regard so much, what some others before us have thought fit, as what Christ himself, who was before all, hath*

(d) *Cyprian. ad
Cecilian. Ep.63.*

done (d). Now, if that be the *Old Religion*, which is taught in the

Holy Scripture and the *Creed*, herein the *Religion of Rome* cannot pretend to be *Older* than the *Religion of this Church*, because we hold all these *Articles* as well as they; yea, if the case be rightly stated, the *Church of Englands Faith* is the *Old Religion*, and not that of *Rome*; for she professeth, *To believe nothing as an Article of Faith, but what is read in Holy Scripture, or may be proved thereby*: *Artic. vi.* But the *Roman Church* declares, *They receive Traditions with the same veneration*

neration that they do the Scriptures. Con-
 cil. *Trident.* Sess. 4. So that we hold all
 the Principles of the *Old Religion*, and
 no other; but they (under the pretence
 of *Traditions*) have invented and added
 many points to the *Old Religion*, which
 are not mentioned in the Bible, and De-
 creed other Articles contrary to the *Old*
Religion recorded in Scripture, and all
 these are a *New Religion*; and yet these
 are the Doctrines in which we differ.
 In all the Principles which are truly the
Old Religion we and they generally do
 agree; but if you take the Religion of
 the *Roman Church* for the Doctrines in
 which they differ from us, it may be
 justly said, they are of the *New Religion*,
 and we of the *Old*, since our Religion
 was recorded in Scripture sixteen hun-
 dred years ago. (as our *Adversaries* seem
 to confess, when they call us, *Scriptuarii*,
Scripture-men: Prateol.) whereas all
 that which is properly their Religion, is
 of much *later Date*. And that I may
 not be thought to invent this Charge, or
 to accuse the *Roman Church* wrongfully,
 I will instance in the most principal of
 the

the Doctrines wherein we differ, and bring in your own Doctors as Witnesses of this Truth.

1. That Prayers to the Saints are not mentioned by Christ nor his Apostles, is

confessed by Salmeron, Lindan, and Bannes (e).

(e) Salmeron in

1 Tim. cap. 2. Lin-

dan. Panop. l. 3. c. 5.

Bannes 2. 2. e. qu. 1.

Art. 10. conclus. 2.

(f) Hugo Etheri-

an. de regressu ani-

mae.

(g) Durand. 4.

Sent. dist. 20. qu. 3.

Major. 4. d. 2. qu. 2.

Cajetan. Opus. 15.

cap. 1. Antonin.

part. 1. sum. tit. 10.

cap. 3.

(h) Fisher de

Captiv. Babyl. c. 10.

De Alliaco in 4.

Sent. qu. 6. art. 1.

Cajetan. ap. Sua-

rez. Tom. 3. disp.

46.

Etherianus saith as

much of Prayers for

the Dead (f). Indul-

gences are not to be

found in Scripture, nor

in the Ancient Doctors,

say Durandus, Major,

Cajetan, and Antoninus

(g). Transubstantiation

it self cannot be proved

by Scripture, if you

will take three Cardi-

nals words for it (h).

And if our designed

brevity would allow it,

the like might be pro-

ved of all the rest.

But we must proceed to shew, there are some New things in the Romish Religion, directly contrary to the Scripture.

The

The taking the *Cup from the Laity* is contrary to our Saviours Institution, as that very Council of *Constance* confesseth which first enjoyned it; for they say, the Sacrament shall be given in one kind only to the people, *Non obstante, &c. notwithstanding our Lord did appoint it in both: Concil. Constant. Sess. 13.* And your own Authentick Vulgar Translation (as if this Innovation had been foreseen) where the Greek only hath, *We are all partakers of one bread*, adds [*& de uno Calice*] *and of one Cup: 1 Cor. 10. 17.* The Veneration which you give to *Images*, seems to all impartial eyes directly contrary to the *Second Commandment*; and though your Priests will not directly confess it, yet their general leaving out the *Second Commandment* in your Catechisms, and cutting the *Tenth* in *Two*, to keep up the number, and conceal the omission from the Vulgar, is a fair Evidence, they themselves suspected that this *Commandment* made against them; and feared others would apprehend it so. To these you may add, *Praying in an unknown Tongue* which

S.

S. Paul condemns in one whole Chapter, 1 *Corinth.* xiv. as some of your own Commentators on the place confess: As also the making *Saints* and *Angels* your *Mediators to God*, when the same Apostle positively saith, *There is but one Mediator*, viz. *Christ Jesus*: 1 *Tim.* ii. 5. All these therefore cannot rightly be accounted any part of the *Old Religion*, properly so called: But if we shall descend lower, these, and many other Points of your Religion are so far from being the *Old Religion*, that the Writers of the *Roman Church* do acknowledge, they were not known to the *Primitive Fathers*; yea, they record the very time when most of them were imposed. The Doctrine of *Purgatory* was first built upon the Credit of those fabulous Dialogues attributed to *Gregory the First*; or if they were his (which many doubt) this was six hundred years after *Christ*, and it was not generally believed in the Church five hundred years after, as we learn from an Old Historian, *Otto Frising. Chronic. An.* 1146. And as for the *Prayers* made to deliver Souls from thence (that gainful
Article

Article of your Church) we are told by your own Authors, that the first who caused them to be appointed by your Church, was *Odilo* Abbot of *Clugny*, *An. 1000.* (*).

The worshipping of God by *Images*, was not allowed by the Ancient Fathers, say your own Authors, *Clemangis*, *Polyd. Virgil*, and *Peresius Aiala* (i).

And all men know, this kind of use of *Images* can be derived no higher (as to its being Decreed) than that despicable Council (k) in the *Eighth Century*, but both the Doctrine and the Council also was rejected for many years after by the *French*, *English*, and *German Churches* (l).

Indulgences are not Ancient, as Bishop *Fisher* confesses (m): Nor is there any good proof in your own Authors for them before the

(*) *Ranul. Higden Polychron.* l. 6. c. 15. *Petrus Damian. Vit. Odilon.*

(i) *Clemangis de nov. celebr.* II. *Polydor. Virgil de Invent. rer.* l. 6. *Aiala de Tradit.* p. 2. c. de *Imag.*

(k) *Concil. secundum Nicæn.* *An.* 787.

(l) *Hoveden Anal. Par. I.* p. 405. *Matth. Westmon. Anno.* 793.

(m) *Fish. in 18. Artic. Luther.*

time

time of Pope *Alexander 3. A. 1160*, or the Council of *Clermont*

(n) *Scioppius de Indulg. cap. 12.*

however, *An. 1096 (n)*.

And the first who made

Mony of them was *Boniface 9th. An. 1390.* as *Platina* and *Polydore Virgil* tell us (o).

(o) *Platin. in Vit. Polyd. Virgil. de Invent. l. 8. cap. 1.*

And the first *Jubilee*

(p) *Temp. Bonifac. 8. An. 1300.*

(the great Market for them) was not an hundred years before (p).

Polyd. Virg. ut supra, l. 8. c. 1.

The forcing all *Priests*

to vow *Single Life*, and

renounce their *Wives*, was first obtruded

upon the *Church* by Pope

(q) *An. 1074.*

Matth. Westmon.

cod. An. Vincent.

Spec. hist. l. 24. c.

45. Antonin. lib.

16. cap. 1. §. 21.

(as many thought) of an

(r) *Sigebert.*

Chron. ad A. 1074.

indiscreet Zeal, contrary

to the *Holy Fathers* Opin-

ion (r). And yet he

was not obeyed here in *England* in this

for above a hundred years after; for our

Ancient Records say, *All these Decrees*

availed nothing, for the Priests by the Kings

consent still had their Wives, as formerly

merly (s). *Auricular Confession* to a Priest was never imposed as necessary until the *Lateran Council* (t): It being little above fifty years before, that we are informed by the famous Master of the *Sentences*, and by *Gratian* your great compiler of the *Decrees*, that it was in our choice whether we would confess to God only, or to the Priest also (u); and *T. Aquinas* confesseth this was the Opinion then (w). *Transubstantiation* (the discriminating Doctrine of your present Church) was not held by the Fathers, as your own Doctors acknowledge (x); and one of the *Infallible Heads* of your Church affirms, *That the Elements cease not to be of the substance and nature of Bread and Wine* (y). The Schoolmen

confess

(s) *Histor. Petroburg. Anno 1127. ap. Spelm. T. 2. p. 36.*

(t) *Concil. Later. Can. 21. An. 1215.*

(u) *Peter Lomb. l. 4. Sentent. dist. 77. Gratian. de Pœnit. dist. 1. c. 89. circ. An. 1150.*

(w) *Tho. Aqu. in 4. Sent. dist. 17.*

(x) *Gregor. de Valent. de Transub. lib. 2. cap. 7. Cardin. Cusan. Exercit. l. 6.*

(y) *Gelasius Pap. de secundis Nativitatibus contra Eutych.*

confels *Transubstantiation* is not Ancient

(2) *Ap. Suarez.*
Tom. 1. in Euch.
disp. 7.

(a) *Scotus in 4.*
Sent. cap. II. qu. 3.
Durand. in 4. Sent.
dist. 10. qu. 1. n. 13.

(b) *An. 1415.*

(c) *T. Aquin. in*
Johan. 6.
Alphonf. à Castro
adv. hares. lib. 6.

(2): And two of the most famous of them plainly deny it (a). The *Administ'ring* the Sacrament in *One kind*, is no older than the Council of *Constance* (as was noted before) (b); the practice of the whole Church, and of *Rome* it self being otherwise till

then (c): Finally, many things were never decreed and imposed as necessary to be believed till the late Council of *Trent*; such as the equalling *Apocryphal* books and Traditions to the undoubted Canon of Scripture, *Justification* by the merit of Good works, &c. Which Council of *Trent* was never fully owned by the Ca-

(d) *Bochell. de*
Decr. Eccles. Gallic.
l. 5. tit. 20.

tholicks of *France* (d): Nor was it ever received as a lawful Council by this *English Nation*.

It would be too tedious to run over all the rest of those Points wherein the *Roman* differs from the *English Church*,

or else it might be showed, that the *Appeals to Rome*, and the *Pope's Universal claim, Veneration of Relicks, Invocation of the Blessed Virgin, Pilgrimages, &c.* were wholly unknown to the three first Centuries, as the ingenuous Romanists will confess, and our Writers have largely proved. By all which it appears, that the *Old Religion of Rome* for the first three hundred years, had no formal *Invocation of Saints nor Angels*; no *Purgatory*, nor *Prayers* to be delivered thence; no *Images*, no *Transubstantiation*, no *halsf Communion*, no *Jubilees*, no *Indulgences*, no constrained *Celibate*, no *Prayers* in an *unknown Tongue*, no customary *Auricular Confession*, no *Apocrypha* in her Canon of Scripture, nor the rest: Now if you strip your Church of these Doctrines, she retains scarce any thing, but the Protestant Articles of the Church of England; But if you take Rome with these Additions, her Religion is not so *Old* by far as the Religion of this Church. Perhaps it will be pretended, *Though these Decrees were made in later Ages, yet the Determinations were made by vertue of Apostolical* Tra-

Traditions preserved in the Roman Church from the very beginning; and upon this Pretence your Late Writers of Controversie have generally laid aside all Arguments from Scripture and Ancient Fathers, and resolve all into *Oral Tradition* and the *Infallibility* of the *Roman Church*: But what is this but to confess, that the *Scriptures*, the *Ancient Fathers*, and all *written Records* (which are *Impartial* witnesses) do make against them? only these *unknown Traditions*, which are only in their own keeping (and may be of their own devising) these, they say, bear witness for them, which is to make themselves Judges in their own Cause; and may justly occasion your enquiry, whether the *former Popes* knew of these *Traditions* or no? if not, how then came the *later Popes* to the knowledge of them? If they knew of them of *old*, why did they let them sleep so long, and suffer the Church to erre for so many years for want of them? Did they discharge their *Universal Headship* well in this Concealment? But in very truth it is Evident, the *first Popes* knew of no such *Traditions*,

ons, and the *later Popes* have invented them to support their New designs; which appears by the *Ancient Popes* declaring directly contrary to these pretended *Apostolical Traditions*, of which take a few Examples. Pope *Gains* writes, *That the Righteousness of the Saints avails nothing to our Pardon or Justification* (e). Pope *Gelasius* denies *Transubstantiation*, as was noted just now (f). The famous *Gregory the Great* saith, *He himself was the Emperors Servant, and owed him obedience* (g); and declares, *That God had given the Emperor power over Priests as well as others* (h). The same Pope disowns the Title of *Universal Bishop*, as unfit for him or any other (i). He also determines, *that it is lawful for Priests who cannot contain to marry* (k): And he allows *Images for History and Memory only* (l).

(e) Gail Epist. Decret. ad Felicem, ap. Binium T. 1. p. 173.

(f) Gelas. de secundis Nat. contr. Eutych.

(g) Grego. Mag. Epist. ad Mauric. lib. 2. Ep. 62.

(h) Idem ad Theod. lib. 2. Ep. 65.

(i) Idem. ad Eulog. lib. 7. Epist. 30.

(k) Respons. ad Interrog. secundam Aug. Cantuariens.

(l) Ad Seren. lib. 7. Epist. 109.

A later than he also in the *Canon Law* Decrees, that in such Diocess where there be people of Divers Languages, *The Bishop shall provide fit men to celebrate Divine offices, and Minister the Sacraments of the Church according to the diversity of Rites and variety of their Languages : Decretal. Greg. l. 1. Tit. 31. cap. 14.* The aforesaid Pope Gregory the First affirms, that the

(m) *Greg. Mag. Expos. in Job. l. 19. c. 17.*

(n) *Gloss. Ordin. An. 1200. in Prefat. de libris Canon. & non Canon.*

Biblia Complutens. in Pref. à card. Ximenio approb. à Leone X. An. 1502.

Biblia Vulg. Edit. Basil. cum Gloss. Ord. An. 1506.

Biblia S. Pagnini & Birkmanni, & Vatabli per Rob. Stephan. A. 1541.

Book of Maccabees is not Canonical (m). And as well the *Ordinary Gloss*, as the *Old Editions* of the Bibles which were allowed by the *Roman Bishops*, and used in that Church before the Council of Trent, do all distinguish between the *Canonical Books*, and those which the *Protestant Church* now call *Apocrypha (n)*. Yet the contrary to all these hath been afterwards decreed upon pretence of being *Apostolical Traditions*: By which account

account you may see (if your *Prejudices* hinder not) that the present *Roman Church* (as it differs from the *Church of England*) retains neither the *Old Religion* of the Scriptures, nor that of the *Primitive Church* in general, nay, nor that of the *Ancient Church* of *Rome*; for they have omitted some Points, added others, and altered so many, that though *Rome* keep the *Old Name*, it doth not keep the *Old Faith*. *We may now seek Rome in the midst of Rome* (as *Juvenius Vitalis* said): *Nor can it be denied* (saith Another) *but the Roman Church is not a little different from its Ancient beauty and splendor* (o).

(o) *Castander de Officio boni Viri.*

There is not the Faith, the Manners, nor the Worship of the *Primitive Roman Church*; and therefore according to *S. Ambrose*, *They that have not Peter's Faith cannot succeed to Peter's Inheritance* (p); and as *S.*

(p) *Ambros. de Pœnitent. lib. 1. cap. 6.*

Hierome observes, *They are not the Sons of the Saints who possess their places, but they which follow their Works*: And, *That only*

only (saith Lactantius) is the Catholick Church which retains

(q) Lactant. In-
stit. lib. 4. cap.
ult. 10. nonnulli

the true Worship of God

(q). You might have
seen and heard in Rome

of Old, a Bishop without a Triple Crown
or the Title of Universal, Churches
without Images, Priests under no Vows
of Single life, Litanies without any
names of Saints or *Ora pro nobis*, the
Mass celebrated in a known Tongue, Bi-
bles calling divers books *Apocrypha*, which
are now reckoned Canonical Scripture;
People not enslaved by *Auricular Con-
fession*, not debarred of the Cup, not
frighted with *Purgatory*, nor impoverish-
ed with purchasing Prayers and *Indul-
gences* to save them from thence, &c.

To conclude therefore, Why may you
not justly desert them, who have in so
many things departed from the *Old Re-
ligion*, taught by Christ and his Apostles,
believed by the Ancient Fathers, and re-
ceived by the first and best Bishops of
that same Church? If you desire to be
really of the *Old Religion*, nay, if you
would hold the Faith of the Primitive

Roman

Roman Church, you may come much nearer to it, by embracing the Religion of your own Country, than by retaining the Opinions of the *Modern Church of Rome*, which are most of them meer *Innovations*: And though you have revered them while you supposed them *Ancient* and *Apostolical*, yet we hope you will now renounce them when they are evidently discovered to be *Gibeonites* disguised on purpose to deceive, and (notwithstanding their *mouldy* Pretences, as if they had come *from far*, and were descended from *Ancient Times*) their true Original is much later and nearer to this present Age.

And now, Secondly, it will be easie to determine, That as the *Roman* is not the *Old Religion*, so neither ought the Professors of it to appropriate to themselves the Name of *Catholick*. For whether we take it in the Primary and Grammatical sense for [*Universal*], or in its common acceptation for [*True Believers*,] The *Romanist* hath no peculiar Right to this Venerable Title: First, because their *Faith* in those Points wherein it differs from

from the Church of England is not Universal; for as the judicious Mr. Brerewood computes, the *Christians* holding the Faith of Rome, are not above a fourth

(r) Brerewoods
*Enquir. of Langu.
and Rel.*

(s) Sir Edwyn
Sands Europ. Spec.
p.268,269, &c.

part of those who believe in Christ (r): And the excellent Author of *Europa Speculum* (s) thus makes out the Account: The Greek Church (saith he) is

number exceeds any other —, and the Protestants in number and circuit of Territory are very near equal to the Papal part, these are two fourth parts: to which if we add the *Oriental Christians*, which are not of the Roman Communion, and those under *Prestor John* or the *Abassine Christians*, we have another fourth part of the *Christian* people; and then the *Romanists*, are but one fourth part of *Christians* only. And it is very odd to say, that the fourth part is the whole: And surely (my Friends) you cannot seriously think the *Roman Church* to be the *Universal* (or *Catholick*.) Church in this sense, when you remember that the *Pope's* Authority

is

is not acknowledged by the Generality of those *Christians* living in *England*, *Scotland* and *Ireland*, with the Plantations thereunto belonging; nor by those of *Denmark* and *Sweden*, nor by those of *Transylvania*, *Walachia* and *Moldavia*, nor by the large Church of *Russia*, nor by the populous States and Provinces of the *Dutch*, with their many Plantations abroad; nor by at least five parts of six of the vast Country of *Upper Germany*, nor by two parts of three of the *Switzers*, nor by those of *Geneva* and *Piedmont*, nor by very many in *France*, *Hungary*, *Poland*, &c. How many Millions of *Christians* are there in the *Eastern World* who have no dependance on the *Roman Church*? The *Christians* of the *Greek Church* (properly so called) under the three Patriarchs of *Constantinople*, *Alexandria* and *Antioch*, those of *Armenia* (who are professed Enemies of *Rome*, and yearly Excommunicate the *Pope*). The *Georgian Christians*, with many other lesser Names in *Asia*, the *Abassine Christians* in *Africa*; all these are not of the Communion of the *Roman Church*, and therefore, how

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can

can that *Church* pretend to the Title of *Universal*, or *Catholick* in this sense? But secondly, if you say you are *Catholicks*, that is, *true Believers* in all Points; I desire you to consider, that none say so but your Selves, and 'tis suspicious *their Witness is not true, who bear witness to themselves*, S. John v. 31. And where so many Articles of *Faith* are New, it is probable some are False; since the *Oldest* things in Religion are the truest and the best: So that upon the whole Enquiry, the *Church of England* may more justly claim the Title of *Catholick*, because the *Principles* thereof are few and clearly deduced from *Scripture*, believed in the *Primitive Church*, and universally received by all sorts of *Christians*, who differ in some *Ceremonies*; but for the *Points*, which *this Church* accounts necessary to Salvation, the whole *Christian World* generally agrees in them. And since the Religion of the *Church of England* is the most *Ancient* and most *Universal*, you will be more truly of the *Old Religion*, and more properly styled *Catholicks* by embracing the *Faith* professed in your own Country, and disowning

owning those who damn all *Christians* but them of their own Party, although it be Evident there are in the World, *Christians* far more in number than they, and among those many equal in *Learning* and superior in *Piety* to the best of the *Roman Church*, who are reprobated and sentenced to *Eternal Flames* by their uncharitable *Anathema's*.

SECTION II.

Whether the said Opinions were not introduced for evil Ends?

ALthough all this be matter of *Fact*, and acknowledged by your own Writers, yet I must expect, the venerable Esteem you have so long had for the *Roman Church*, will make you slow to believe this deserved Charge of *Innovation*; and perhaps you will wonder how so pure, so *Celebrated*, and so *Orthodox* a *Church*, as *Rome-Primitive* was, should vary so much from her *first Faith*, yet

since the *Change* is so Evident, and so well attested, I hope at least your Curiosity will tempt you to Enquire: First, *For what ends she should bring in these New Doctrines.* Secondly, *By what means they became so generally believed.* Thirdly, *Of what nature the things themselves are.* Fourthly, *Whether there be Authority sufficient in the Roman Church to Impose them on the whole Christian World.* Fifthly, *Whether the Catholicks of England ought to be swayed by that Authority to embrace them:* And if in examining these Particulars any thing shall be spoken which sounds harshly to your ears, (accustomed to hear nothing but *Encomiums* of Rome) I shall desire you to consider, that *Truth* is seldom grateful to Offenders; and I must say with one of the Writers of the *Popes Lives*, *We relate these things because they were done, and if the Popes would not have base or evil things reported of them, they must do no such things, or if they do them, not fancy they can be so concealed, as that they shall not be known nor related to Posterity:* Papyrius Masson. de Vit. Pont. For my own

own part, I profess, I take no delight in Accusations; nor shall I say any thing out of malice to that Church, but out of pity to the Souls of those who without reason dote upon it: If you enquire, *What ends the Roman Church could have to bring in these New Doctrines?* I Reply, The first decay of that Church began in her Manners. For after there were Christian Magistrates (saith S. Hierome) the Church became fuller of Riches and emptier of Vertue (t). And for the Roman Bishops, they began very early to affect a Dominion beyond the bounds of Priesthood, as Socrates notes (u); which made S. Basil say thirteen hundred years ago, I hate the Pride of that Church (w), and caused a Heathen Historian of that Age to say, The Roman Bishops were richly clad, carried in Litters, and profuse in their feastings (x); But the faults of that Age were small in respect

(t) Hieronym. Vita Malach.

(u) Socrat. hist. lib. 7. c. 11.

(w) Basil. Epist. 10. & Baronius Tom. 4. An. 327. S. 32.

(x) Ammian. Marcellin. hist. lib. 27.

spect of After-times, for as their *wealth* and *power* increased, their *manners* grew still worse and worse, as we find by the complaints of *Salutan*, and many others, till at length about the ninth Age your own *Baronius* saith, *The face of the Roman Church was become most filthy, when lewd and potent Curtezans swayed all there: At whose pleasure Sees were changed, Bishops placed, and which is horrid to Pious ears, their Paramors were thrust into S. Peter's Chair, false Popes which only serve to fill up so great a space of Time*

(y) *Baron. Annal. Tom. 10. An. 912. S. 8.*

(z) *Gerbert. Epist. 40. ad Stephanum Rom. Eccl. Diacon.*

strange (saith another Historian) *how far*

(a) *Sabellicus, Ennead. 9. l. 2.* *in that Age they were degenerated from the Piety of the Old Popes*

(a). *This Age (as Another speaks) was especially unhappy in this, that for about an hundred and fifty years, there were*

fifty

fifty Popes wholly fallen from the Vertue of their Predecessors, being disorderly and Apostatical rather than Apostolical (b). And if our brevity would permit it, we could shew

(b) Genebrard. Chronolog. lib. 4. 10. *Secl. init.*

out of Platina, Onuphrius, and Others of your own Writers, that there was no Reformation in all the Ages, while these New Doctrines were in coynning: Now it is the Great Philosopher's observation, That Wickedness is destructive of good Principles (c). So that it is no

(c) Aristot. *Ethic. lib. 6.*

wonder, if in such Decays of Piety, and such a flood of Iniquity, the Roman Church did bring in many New Articles suitable to her Manners; and I think when Pride, Luxury and Covetousness possess the Chair, we can hardly expect any other Laws, but such as shall gratifie these affections: And the Practices as well as the Decrees of Rome for divers of the latter Centuries have so apparently tended this way, that it hath been taken notice of by all those of her own Communion, whose affection hath not rob'd

them of their discerning Powers; yea, even in *Catholick Countries* it hath abated much of the Reverence formerly paid to that *See*, by reason the designs thereof are so apparently *Secular*, tending not to the Salvation of Souls, but the support of their own Grandeur: Which makes me admire our *English Romanists* should hug their Chains, and adore those who abuse their well-meaning Devotion with *Articles of Faith* serving rather to carry on the Designs of the Imposers, than the Salvation of their over credulous Believers: Methinks an easie apprehension might discover, that the *Roman Guides* govern you by Principles that have more of *Machiavel* in them, than of *Conscience* or *Gospel-simplicity*, and a little consideration will inform you, that those things which they teach you to call *Religion*, are Arts to enslave and impoverish you, and Engines to advance themselves to the highest pitch of honour and abundance: *S. Bernard* (though a great friend to the *Roman Church*) saw this, when he said, *At Rome all regard is given to Honour, but to Holiness none at all*

all (d). Were this the fault of particular mens Evil management (from which no Society is free) it were more excusable, but there are Doctrines added to the *Old Catholick Faith* (even most of the *Tenets* wherein they differ from the *Church of England*) which are plain Artifices to increase the *power* and *wealth* of *Rome*. Doctrines for which they dispute with us upon *Demetrius's* Principle, *because thereby they have their gain*, *Act. xix. 25*. And many think the *Guides* of your Church contend for some of these Principles, not because they believe them, but because it is their Interest the people should be perswaded of them; which makes them secretly laugh at their Credulity who will be imposed on by them, as that great *Cardinal* did, when he gave the People (who flocked about him) his *Benediction* in these words, *Qui vult decipi decipiat*: And it is a vile suspicion of this which we may gather from that observation of *Hospinian*, *That in Italy the name [Christian] is used for an Idiot or Fool* (e). (d) Bernard. de Consid. l. 4. c. 2. (e) Hosp. de orig. Monach. l. 6. c. 66.

But to be more particular, let us look over some Instances of such *New Doctrines* as are taught in the *Roman Church* for *Secular ends*.

We begin with the Doctrine of *Implicit Faith* or *believing as the Church believes*, a Doctrine unknown in *S. Cyrils* time, who speaking to his *young Christians*, *Bids them not meerly believe the things he spoke because he affirmed them, unless he did demonstrate them to be so out of the Di-*

(f) *Cyril. cateches. 4. p. 84.*

vine Scripture (f). And truly this *Novel Doctrine* may agree with *Pytha-*

goras's Ipse dixit, and is a good shelter for *Paganism*, the best Argument for which, *Balbus* saith, is this, *That he had received it from his Fore-fathers*

(g) *Cicero de Natur. Deorum. l. 3.*

(g). The *Jewish Rab-*
bins told their *Disci-*

ples, *They must believe whatever they taught them, though they should say that their right hand was their left:* and it was becoming enough in *Apelles* the Heretick to charge his seduced Scholars, *not to*

(h) *Euseb. hist. lib. 5. c. 13.*

examine his Principles by Reason (h): But it

is

is below the Honour of true Religion to delire to be taken upon Trust; so that this Doctrine is a policy of your Priests to secure their evil Principles from being enquired into, and a device to make you depend on them as *Infallible Oracles*, who can by this means lead you blind-fold whither they will, and impose any thing on you which serves their Interest, under the pretence of *true Religion*. 2. *Auricular Confession* to a Priest was voluntary of Old, and only used in case of a *troubled Conscience*, or a *strong Temptation*: But it is now made necessary at stated times, in all probability to make the Priest master of every mans *Secrets*, to discover the least inclination of their *Profelytes* to leave them, to keep the *Laity* in awe, and make them venerate and depend upon their *Spiritual Guide*, who hereby hath them at his Mercy: And their *Doctors* do affirm, *that in some cases it is lawful to discover what is revealed to them in Confession, especially if it concern the Roman Church* (1).

(1) Al. Hal. Par. 4.
q 28. mem. 2. art. 2.
Panorm. c. Omnis
de pœn. c. rem. n. 24
D. Soto de rat. de-
tig. Sen. mem. 3. q 4

And

And thus they have an *Intelligencer* in the breast of every Great man of their Communion. The *Exempting* the *Regular Clergy* from their *Lawful Bishops Jurisdiction* (which *S. Bernard* complains of

as an unjust thing (k):
 (k) Bernard, de And the freeing Ecclesi-
 consid. lib. 3. c. 4. asticks from their Natu-
 ral Princes Authority is, that the Pope
 may have Subjects numerous and potent
 to give *Intelligence* and abet his *Interest* in
 the bowels of all Kingdoms. The *Popes*
Supremacy, *Appeals to Rome*, the *Collation*
of Benefices and other *Preferments*, the
Creating their Maker in the Mass, with
 many others, do all aim at the *Honour* of
 the *Church of Rome*, and the making its
 most *inferior Priests* revered: But because
 the *Honour* of the *Church of Rome* can-
 not be maintained without *vast riches*, it
 is obvious to all, that many of their *New*
Doctrines and *Practices* have been introdu-
 ced with design to fill the *Churches Treasuries*:
 or if *Ignorance* and *Superstition*
 were the Mother of these *gainful Devices*,
 it is certain *Covetousness* hath been an
 officious Nurse unto them. As in the case
 of

of Purgatory, and *Prayers to deliver Souls from thence*, a *Novel fancy*, feared and suspected at first by some, but countenanced and Decreed by that Church, thereby to oblige the people to give liberally for *themselves* or their *deceased Friends*, to those who sell their *Prayers* so commonly that they occasioned that Proverb, *No penny no Pater Noster*. It is impossible to reckon the vast sums that this *Opinion* brings in, for so many *Masses*, *Dirige's*, *Requiems*, for those *Trentals*, *Obits*, and *Anniversaries*, which the deluded *Romanists* purchase, with *Oblations of Houses and Lands*, *Plate*, *Vestments*, *Jewels*, *Images* and *Ready mony*. And it is very remarkable, that the fear of losing this Income was one main Impediment to restrain the *Pope* from yielding to a *Reformation*. To these may be added the *Doctrines of Images* and *Invocation of Saints*, with the reports of *Miracles* done at certain places, and the Device of *Canonization* by the *Pope* (an Honour that none of the *Saints* for the first five or six *Centuries* ever had) but certain it is, that people being perswaded of *Miracles* wrought

wrought on Earth and *Intercession* made in Heaven by these Saints, do undertake *Pilgrimages* to these places and make *Oblations* there, or else *send* their Offerings if they cannot go: And this in so excessive degrees, that there have been, and are some *Shrines* which cutvy the *Treasuries* of the greatest Princes of *Europe*, we may instance in

(l) *Antiq. Can-*
terb. fol. 247.

(m) *Laflei's Voy-*
age to Italy.

Tho. Becket's at *Canter-*
bury (l), and the ill
famous *Lady of Loretto*
(m). The *Relicks* also

of all other Saints, yea, such as are said to belong to *Jesus* himself, have been formerly carried about to collect *Mony*, yea, sold for great sums, and are accounted *Marketable ware*, and very gainful *Commodities* in the *Roman Church*. The *Year of Jubilee* and *distribution of Indulgences* are used as devices to get mony, as your own Writers complain

(n) *Polydor. Vir-*
gil. de Invent. l. 8.
c. 1.

(n). The *Pope's* pre-
tences to a power of
Dispensing with *Vows*

and *Oaths*, *Leagues* and *Contracts*, *Marriages* in *prohibited degrees*, &c. till his
Coffers

Coffers with *Silver* and his Court with *Suitors*. The taking mony for *Penances* and granting *Absolution* upon it for *Notorious sins*, is so known an Infamy, that we have the very book in our hands, copyed out of the Original in the *Apostolick Chamber*, setting down the rates and sums to be paid for *Absolution* from the most horrid wickednesses: And to convince us that *Mony* is the only thing sought by the Church in these *Absolutions*, the said book tells us, that *These acts of Grace cannot be granted to the Poor who have nothing, and therefore cannot be comforted* (o).

(o) Vide, *Taxam
Camerae Apostol.
Impress. Parisiis.*

And though the *Priests* and *Fryers* have these and many more ways to draw *Mony* from the people, yet the *Pope* uses them but as *Spunges*, to suck in *wealth* from others, that he may squeez it into his own Coffers afterwards: For it is scarce within the reach of *Arithmetick* what sums the *Roman Church* receives from the *Inferior Clergy* and *Bishops* for *Institutions*, *Confirmations*, *Investitures*, *Palls*, *First-fruits*, *Tenths*, &c. The very *Tenths* and

and *First-fruits* formerly enjoyed by the Pope, amounting in this Nation, as we now compute them, to above 20000 *l. per An.* And in the time of the *Roman Jurisdiction* here, the *Clergy* paid him a *fifth part* of their Livings, sometimes for two or three years beside; and for the *English Bishops*, their subjection to Rome cost them dear, *Walter le Grey* Archbishop of *York* paying Ten thousand pound *sterling* for his *Pall* (*p*).

-(*p*) *Matth. Paris.*
pag. 274.

And it was complained in the 23^d of *Henry 8th* that the *Papacy* had received out of *England* in about forty years past, for *Investitures* of *Bishops* on-

(*q*) *L. Herbert.*
hist. Hen. 8th.
p. 230.

ly *Threescore thousand pounds* (*q*). And the *Doctrine* of forcing all

Priests to renounce Marriage, is maintained by the Policy of the *Roman Court*, that they may not only profit by them living, but be their *Heirs* when they die, there being no other good Reason to be given for this rigid Imposition; for sure they will not say it is simply unlawful for *Priests* to marry, since two Popes, *S. Gre-*

gory

gory the Great and Pius the Second, affirm
 They may be allowed to
 marry (r); and their
 great Canonist saith,
 There is as great reason
 to allow Priests marriage
 now, as ever there was to
 restrain it (s). What
 then! do they forbid it
 that Priests may be more pure? that
 cannot be the Reason, because S. Paul
 saith, Marriage defiles not, Heb. xiii. 4. And
 Fornication which certainly doth defile, is
 tolerated, if not allow-
 ed (t), and called a
 Venial sin (u): However
 reputed by their Casu-
 ists a lesser sin in the
 Priest, than Marriage
 (x). And how pure this
 Doctrine makes your
 Clergy let Experience and your own
 Writers teach you. There are many
 (saith S. Bernard) who cannot be hid for
 their multitude, nor do they seek to be con-
 cealed through their Impudence, who being
 kept from Nuptial Remedies run into all
 filthi-

(r) Gregor. Magn.
 Respons. ad Inter-
 rog. August. Cant.
 2. Pius 2. in 6. 118
 Concil. Basil.

(s) Panormitan.
 de Clericis conjug.
 Can. Cum Olim.

(t) Decret. P. A.
 lex. l. 3. tit. 2. c. 3.

(u) Gloss. ad Gra-
 tian, dist. 82. c. 5.

(x) Ibid. dist. 34.
 Can. 7. Colterus
 enchirid. de Cæli-
 bat. cap. 17.

filthineſſ (a). *There are few free* (ſaith A-

(a) Bern. de
Converſ. ad Cleric.
cap. 29.

(b) Gloſſ. ad Gra-
tian. diſt. 82 c. 5.

(c) Matth. Pariſ.
hiſt. An. 1234.

nother) *in theſe days*
from the crime of Fornica-
tion (b). The Pope
thinking it almoſt a Mi-
racle ſome Ages ſince to
hear a *Candidate* for a
Biſhoprick attested to
be a *pure Virgin* (c).

The true Reason therefore of this Do-
ctrine, which occasions ſo much *wicked-*
neſſ, we may learn from the *Canon Law*;
which allows not Regular Biſhops to diſ-
poſe of their *Eſtates* by Will, nor others
of the Clergy to be too free of their
Alms in their ſickneſſ

(d) Decretal.
Gregor. lib. 3. de
Reſtam. tit. 26. cap.
7, 9.

(d), (how earneſtly ſo-
ever they exhort the
Laity thereunto :) And
thus the *Church* be-

comes their Heir, And *theſe Spoils of the*
Clergy (as they very ſignificantly term
them) *which fall to the Church at their*
deaths amount to a good round ſum, as a

(e) Europ. Spe-
cul. pag. 197.

judicious *Author* ob-
ſerves (e). I cannot ex-
preſs one half of thoſe

Arts

Arts which the *Roman Church* hath to drein both *Clergy* and *Laity*: But certain it is, they do draw a *Mass* of *Treasure* Annually from the Countries under their yoke, insomuch that it was complained of to the Council of *Spain*, that *Pope Pius 5th* had got *fourteen Millions* out of that Kingdom in a short

space (f). And in the time of *Henry 3d* of England it was computed, that the *Popes* Revenue out of this Nation exceeded the

(f) *Europ. Specul. pag. 198.*

Kings (g). And another time complaint was made by the *English*, that there went *Three-score thousand Marks* yearly out of this Land to Rome (h). I shall

(g) *Antiquitat. Brittan p. 178.*

(h) *Matth. Paris. pag. 667. & Epist. Anglor. ad Innocent.*

not mention the *Frauds* and *Cruelties* used in Collecting this Mony, only noting that *Johan. Sarisburiensis*, a great *Bigot* of the *Popes* (and a hot stickler in *Becket's* Cause) assures us, That the *Legates* of the *Apostolical Seat*, did *Tyrannize* over the *Provinces*, as if the *Devil* (saith he) were gone out from the presence of the Lord to
Scourge

Scurge the Church (i); yet to oppose these Officers of the Pope, is reckoned at Rome the most mortal sin: No wonder then can it be, that Pope *Sixtus 5th*, in five years time got together *Five Millions of Crowns* (as *Ciracella* informs us) *Four Millions of which his Successor Gregory 14th* wasted in *Pomp and Riot* in less than *Ten months time*: *Europ. Spec. p. 263.* And indeed they spend these *Sacred Treasures* as badly as they get them; the very *Popes* themselves of late designing only to swallow all the little neighbouring *Principalities*, and to make themselves *Temporal Princes*, to raise their *Nephews and Nieces* (if not *Sons and Daughters*) and advance their *Families* to the highest *Dignities and Fortunes*. So that there is little of *Holiness* left in them but in an empty Title, it being a little above a hundred years since one said, *No man at this day looks for Holiness in the Popes, they are accounted excellent, if they be tolerably good, or less wicked than other men are: Papyr. Masson. in Vit. Julii 3i An. 1550:* and the rest of his

his Clergy and People are suitable; for, *It cannot be dissembled* (saith a late exact Observer) *that the whole Country is strangely overflowd with Wickedness, with filthiness of Speech, with beastlines of Actions; both Governors and Subjects, both Priests and Fryers, each striving as it were with other in an Impudentnes therein: Europ. Spec. p. 27.* But I will not pursue this most ungrateful Subject, which I profess I do not relate out of any envy, or delight in telling such sad stories: but I am forced to say these unpleasing Truths to rescue your Souls from those who serve the ends of their *Ambition* and *Covetousness* out of your Devotion; from those who perswade you to call that *Religion* which maintains them in the *biggest plenty* and *luxury*: from those who Decree, *that Good works merit Salvation*; not because they believe this Doctrine (for if they did, they would do more *Good works* themselves) but because this Perswasion among the people fills the *Churches Treasures*, and hath made the *Old Pious* and *poor Priests* and *Deacons* of *Rome*, *Illustrious Cardinals*, who in *Magnificence* and

and *Pomp* dare vye with the greatest Estates of *Christendom*; and their Great Master scorns to have *Kings* and *Emperors* thought his Equals: Wherefore, when you have duly weighed all this, and considered the *Pride* and *insatiable Avarice* of the *Roman Church*, and withal observed, how all the *Doctrines* in which they differ from us, tend meerly to advance these ends, you cannot think it unlikely, that *such men* with *such designs* should alter and add to their *Old Faith*, especially when you hear *S. Paul* say, *The love of Mony is the root of all evil, which while some coveted after, they have erred from the Faith*: 1 *Tim. vi. 10*. It is nothing that is truly Ancient or really good, that we perswade you to renounce; but *Novel Policies* and *Devices* which minister to *Secular designs*, and you ought to account him your Friend who would rescue you from this *abuse*, and perswade you into that Church, whose *Principles* are Primitive, plain and honest, whose *Clergy* are content with the *Revenues* which the *Laws of the Land* allow them, having none of these *Unchristian Artifices* of
extra-

extraordinary gains, nor no design to teach you any *Doctrines*, but such as will make you good, and direct you in the way to Heaven.

SECTION III.

Whether the said Opinions were not established by evil means?

THE next Enquiry is, *By what means these New Doctrines became so generally believed?* And here first we may note, your Church hath good reason to use this Proverb, *Ignorance is the Mother of Devotion*; because the wretched blindness of those Ages wherein these Opinions were propagated, did hugely contribute to their Reception: for it is not to be denied, that from the time of the decay of the *Western Empire*, and the Irruptions of the *Goths* and *Vandals* into *Europe*, there began to be a great decay of Learning, and *Barbarism* crept in by degrees, which is evident by the different style and way of writing which the later *Fathers*

thers use, in comparison of those who lived in the first four or five Centuries, and at length this Ignorance became so universal, That the study of the liberal Arts was generally laid aside; as an Old

(k) Sabellic.
Enne. 9. lib. 1.

Historian complains (k): and that Age which bred many of these Errors is commonly by your own Writers

(l) Baron. Annal.
Tom. X. An. 900.
S. 1.

(m) Genebrard.
Chron. lib. 4.

(n) Prefatio R.
Aluredi ad Pasto-
ral. Gregorii.

called, *The Obscure Age* (i), being wholly without any persons eminent for Wit or Learning (m), the very inferior Priests being not able to trans- late an Epistle into La- tin (o); which *Egyptian* darkness continued in all the Western world till a few years before the Reforma-

(o) Claud. Espen.
Com. ad 2 Tim. 3.

tion, as your own *Espe-
caus* confesseth (o). Now this gross stupidity must needs make the World apt and easie to be abused with the most absurd and mon- strous Doctrines; for Ignorance is the Mo-

(p) Concil. Tole-
tan. 4. c. 24. A. 633.

ther of all Errors (as an Old Council affirms (p), and

and not of true *Devotion* (as you now pretend.) This made way for the Politick *Guides of Rome* to impose such Opinions on the Church as might best serve their own ends; *These Tares were sowed while men slept*, Matth. xiii. 25. and there were many Circumstances concurring in those unlucky Ages which contributed to the furthering the *Roman designs*, the withdrawing of the *Emperors* into the *East*, and first the *Decay* of the *Western Empire*, then the *destruction* of the *Eastern*, and the *desolation* of all the famous *Oriental Churches* by the spreading Inundation of *Turks* and *Saracens*; so that the Pope had neither *Emperor* nor *Patriarch* (for a long time) that could oppose him, the *Miseries* of all *Christendom* giving him opportunity to make himself the *sole Governor* of these Parts of the World, and none were able to contend with him, though many complain'd of his *Usurpation*; *Johan. Sarrisburiensis* telling *Adrian 4th* (who asked him what men thought of the *Roman Church*) *That they esteemed it a Stepmother, not a Mother—, and the Pope of Rome himself was grievous to all, and almost*

D

most intolerable (q). I shall not now be

(q) Sarisbur. Polycraticon. lib. 6. cap. 24.

so tedious to you as to relate, how this Church by force, and by taking all advantages did at-

tempt to suppress all that did oppose her *Impositions* and *Grandeur*; what wars the Popes raised against the *German Emperors*, what occasions they took to enslave the *Greek Church*, when they petitioned for relief against the conquering and cruel *Turks*; what *Persecutions* they raised against the *Albigenses*, *Bohemians* and *Wicklevists*, and how they destroyed all that resisted their *Innovations* with Fire and Sword; only desiring you to remark, That the Roman Church was the first Author of putting men to death for that which they call *Heresy*: A practice wholly differing

(r) 2 Tim. ii. 24, 25.

(s) Tertul. ad Scap. c. 2.

Concil. Toletan. 4. cap. 56.

(t) Gregorius M. Epist. ad Episc. Constantinop.

from the *Rules of Christianity* (r), from the *Opinion and Practice of the Ancient Church* (s): It being a New and unheard of way of Preaching (saith your S. Gregory) to force men by stripes to believe (t);

yet

yet by *Fire and Fagot* the *modern Church* of *Rome* affrights the *World* into the Embracing these *Articles*, or by *Inquisitions* and *Racks*, awes them into *silence*, not daring to question them: Her *Greatness*, *Riches*, *Interest* and *Severity* to *Opposers*, hath been one means to obtrude the *belief* of her gainful *Articles* upon men; and her *Policies* and *Frauds* have been another, for you cannot think it unlikely that they (who have so little *Piety*, as to turn *Religion* into *Policy*) should have so little *honesty* as to equivocate for the defence of their *Politick Religion*; and verily, the *Ignorance* and *Credulity* of those blind *Ages* were such, that your *Church* never sought for solid *Arguments* to confirm their *New Decrees*, but built them usually upon *Fictions*; and proved them by notorious *Forgeries*, and accounted this way of proceeding not only *lawful* but *Pious*, so that whosoever reads those Discourses of your *Jesuites* in defence of these *Deceits*, called by them *Pie fraudes*, will conclude the *High-Priests* of *Rome-Christian* as well as *Rome-Heathen* to have been of Opinion, *That it was expedient*

dient the people should be deceived in their Religion, as *Scaevola* the Pagan, *Pontifex M.*

(u) *August. de Civit. Dei. l. 4. c. 27.*

(w) *Idem, ibid. cap. 31.*

in *S. Augustine* saith (u);

and no doubt your

Church agrees with the

Heathen *Varro* in the

same Author (w), where

he saith, *There are many Truths in Religion which it is not expedient for the people to know, and though divers things therein be false, yet the people ought to think them true: The instances of some particulars will make this more evident; 1. Miracles were the foundation, and most authentick proofs for Invocation of Saints, Veneration of Images and Relicks, Pilgrimages, Purgatory, Monastical Vows, and most of the gainful Articles of the Roman Church; and yet S. Chrysostome saith, that there were no footsteps of the power of Miracles*

(x) *Chrysost. de Sacerdotio, l. 4.*

(y) *Gregor. Mag. hom. 4.*

(z) *Augustin. de ver. Relig. cap. 24. Ferus Commentar. in lib. Judic.*

left in the Church in his time (x). And your *S.*

Gregory thinks them un-

necessary among Belie-

vers (y), and so do many

others (z): Yet in the

dark Ages nothing was

more

more frequently pretended than *Miracles* wrought, by *Saints* living and dead, as appears by the stories of their *Lives*, and the *Legends* of your Church, which Relations are so senseless and so ridiculous, so impossible and unlikely, so little agreeing with *Chronology*, *History*, or *Geography*, that the Modern Writers of the Roman Party are ashamed of them. Hence your own *Canus* complains, that these Authors of *Saints Lives* with false and counterfeit *Fables* have blemished the *Lives* of *Saints* (a). And the same Writer saith there (b), that the Author of your so famed *Golden Legend* was a man of an Iron forehead, and a Leaden soul: *Harding* also affirmeth (c), That there be many vain *Fables* in it: *Simeon Metaphrastes*, is another of these *Miracle-Writers*, and is so eminent that he is read in the Modern Roman *Breviaries* (d), and yet Cardinal *Bellarmin* blames him for incredible stories, and relations

(a) *Canus, Loc. Commun. lib. II. cap. 6.*

(b) *Idem ibid.*

(c) *Harding against Jewels Apol.*

(d) *Breviar. Rom. Fest. Nicol. 6. Dec. Fest. S. Blasii, Feb. 13. Fest. S. Alexii, Julii 17.*

not agreeing to *Ancient Writers*; He adds (saith he) *many things out of his own wit, not as they were really done, but as they*

(e) *Bellarmin. de* might have been done (e).
Scriptor. Eccles. And is not this notorious forgery? Yea, the

Popes themselves in the latest sort of *Breviaries* have left many of these fabulous *Miracles* out, since they have done the work now for which they were invented; the *Doctrines* supported by these *lies* are now generally embraced, and when the Arch is compleated, the Props on which it was raised, may be laid aside; yet still you ought to ask, If these stories were false, how came the *Infallible Church* to put them into her Offices? if they were true, why doth she now reject them? And it is observable, that the *Roman Church* at present pretends but to very few *Miracles*, and the *Doctors* thereof (in this knowing Age) are very shy of believing any at all, as one of your own *Priests*

(f) *Rog. Wid. ingt.*
de Jaram. Fidelity-
tatis, c. x. p. 402.

proves at large (f). The Reason of which must needs be, because they fear this Inquisitive and learned

learned Generation should discover the fraud of them. For since *Miracles* are especially necessary to convince *unbelievers*, there is far more need of them since the *Reformation* (when so many disbelieve the Religion of your Church) than was before (when all the Nations of the *West* were at the Devotion thereof.) Yet then many *Miracles* are recorded and now few or none, an Argument sufficient to make a wary man believe, there were few *real Miracles* at any time since the settlement of Christianity; only the *superstitious* and *ignorant credulity* of the former Ages was fit to be abused with such Pretences: And now, why are you so stiff in maintaining those Opinions which were believed at first upon so slight and false inducements, as these *Legends* and *Miracles* are confessed to be? But this Argument is of late so fully handled by two excellent Pens (g), that I may dismiss it, with my hearty wish you would read those Tracts without *Prejudice*, being not written to abuse *real Religion* (as

(g) Dr. Stillingfleet of *Miracles*.
Author of the *Reflections on the Romish Devotions*.

some tell you) but to undeceive you, and unmask that *hypocrisie* which hath long walked in the venerable Mantle of *Truth*: Nor ought you to be angry at the Relators, but at the Inventors of such *falshoods*, who have got many fair Houses and Lands, vast sums of Mony and innumerable costly Oblations by these *Fictions*, to the scandal of *Christianity* it self. My second instance shall be of the Artifice of *Forging Records* for to attest their *Novel Doctrines* (especially that of the *Pope's Supremacy*) they put out divers spurious Tracts under illustrious names, which served to wheedle an *illiterate Age* into a Reverence for the *Roman Church* and her Opinions; whereas now the cheat is so palpable, that your modern Doctors (though they keep the Conclusions) disown those feigned books that were the *Premises* from whence they were inferred: Of this nature are the *Decretal Epistles* of all the Popes from *Clemens* down to Pope *Syricius* *An.* 385. formerly cited as good Authorities, and transcribed some parts of them into your *Canon Law*, but now the most learned *Romanists* confess a
great

great part of them to be meer fargeries
 (b) Baronius styles di-
 vers of them *Apocry-
 phal*(i): And Cardinal
Cusanus saith; That be-
 ing applied to the times
 of these Holy men they
 do betray themselves (k).
 And indeed these *Epi-
 stles* were never cited
 by any good old Au-
 thor, and were first
 brought into France by
 one *Riculfus* Arch. B.
 of *Mentis* five hundred years after those
 Popes were dead, as *Hincmarus* Arch. B.
 of *Rhemes* a Writer of
 that Age affirms (l),
 and *Baronius* also con-
 fesseth (m). Nor did the
 Roman See blush some
 Centuries ago to alledge
 for its Supremacy the most fabulous Do-
 nation of *Constantine* the Great, wherein
 he is pretended to make the Pope head
 over the whole Church, and superiour to all
 the four Patriarchs of the East (naming

(b) Jo. de Turre-
 crem: de Eccl. l. 2.

c. 101.

Jo. Driedo de
 dogm. & Scrip. Eccl.
 l. 1. c. 2.

Cl. Espencarus de
 Contind. l. 1. c. 2.

Bellarmin. de Rom.
 Pontif. l. 2. c. 14.

(i) Baron. Annal.
 T. 2. An. 102. §. 6, 7.

(k) Cusanus de
 Concord. Cathol. l. 2.

c. 34.

(l) Hincm. Rhem.
 lib. Contr. Hincm.
 Landuensis.

(m) Baron. Annal.
 T. 9. An. 865. §. 3,
 6, 7.

Constantinople for one, which City was not yet built) giving him in fee the City of Rome, and all Italy, with all the Provinces of the Western Empire (though he gave all these to one of his Sons afterwards). This senseless *Edict* was pleaded by several of the Popes in former times to countenance their ambitious pretences

(*n*) Adrian. *Ep. ad Constant. & Iren. Act. Concil. Nicen. 2. An. 794. Leo. 9. Epist. ad Michael. Const. An. 1054.*

(*o*) *Not. in Edict. Constant. Concil. Tom. I. p. 154.*

(*n*), and of Old *was* received without suspicion by the gravest and learnedst Doctors, saith Binnus (*o*), who yet confesseth there, it was a meer forgery devised (he thinks) by the Greeks, and now adaies all Romanists generally

disown it, and indeed it is as ridiculous a forgery as ever the world saw. My Brevity will not allow me to enlarge upon this Subject, otherwise I could add innumerable Examples of like dealing. The absurd Council of *Sinuessa*, The monstrous Recognitions of *Clement*, The threescore new Canons father'd by *Turrian* and others, upon the famous General

ral Council of *Nice*, The *Pontifical* ascribed to Pope *Damasus*; with innumerable other Tracts of the same Metal, being all apparent *Forgeries*, and yet were long countenanced by *Rome* to support her unjust *Supremacy* and other Innovations. My third Instance shall be of *Suppressing* or *corrupting true Records*, of which take a few Examples: The *Legates of Rome*, within less than a hundred years after the general Council of *Nice* did produce two Canons (to prove the Popes Right to receive *Appeals*) in a famous Council of *Carthage*, *An.* 419. which Canons they pretended were made in the aforesaid *Nicene* Council; but these Canons wholly differed from all the best Manuscripts of that Council then extant, particularly from two eminent ones, which the *African* Fathers sent for from *Constantinople* and *Alexandria*; nor do they agree with those genuine Editions of the *Nicene* Council now extant; and indeed the Council of *Carthage* received not these pretended Canons of *Nice*, but esteemed them to have been corrupted; as we do at this day:

day: Not long after (to abet the *Roman Supremacy*) Pope *Leo* writing to *Theodosius* the Emperor, cites a Canon of a particular and dubious Council at *Sardica* of later Date and less Authority, affirming it to be a Canon of the general Council at *Nice* (p): The Edition of the Councils put out by *Dionysius Exiguus* about *An. 520.*

(p) *Leo. Pap. Epist. ad Theodos. Concil. Tom. 2.*

being for a long time the sole approved Copy extant in these parts of the World, doth in favour of the *Popes Supremacy*, leave out divers Canons even of General Councils which seem to make against it (q), though the said Canons are recorded in *Zonaras* and *Balsamon*, and in this Age confessed to have been made in those Councils by the *Romanists* themselves; but in the Time when the *Supremacy* was in hatching, it was not thought expedient those Canons should be known: It were endless to reckon up all the *Additions, Diminutions,*

(q) *Exempli gr. Tres Canon. Concil. 1. Constantinop. Omnes Can. Concil. Ephes. Oecum. 3. Canon. 28. Concil. Chalcedon. Oecum. 4.*

and

and

and *Alterations*, which all the *Roman Editions* of the Councils since, are guilty of; and because an ingenious Essay hath been made that way by a late Author, I shall refer my Reader thither

(r), and out of infinite *Examples* conclude with one Evident piece of

Falsification: The xxxv. Canon of the

Council of *Laodicea*,

Forbids the faithful to call on the name of An-

gels, which being a con-

demnation of the Do-

ctrine and Practice of

Rome in Praying to An-

gels; The Later Editi-

ons of this Council

have impudently put in,

Angulos [*Angles* or

Corners] instead of *An-*

gelos [*Angels* (s)];

though all the Greek

Copies (t) and *Fathers*

read *ἄγγελοι* (u), and all

the old *Latin Exem-*

plars have, *Angelos* (w).

(r) *Roman Forgeries* print. Lond. 1673.

Canon of the

(s) *Angulas*, lo-

quut. Merlin. Tom.

1. Concil. Edit. An.

1530 Colon.

Crabbe p. 225.

ed. A. 1538. Colon.

Carranza sum. Cop-

cil. pag. 82. Lugd.

1568.

(t) ap. Zonar.

Balsam. & Har-

menopulum.

(u) Theodor. 13

Colof. 3.

Photius Nomo-

Canon. Tit. 12. c. 9.

(w) Dionys. Exig.

Cod. Can. n. 138.

Crescon. breviar.

Can. S. 90.

Fulgent. Ferrand.

Brev. Can. S. 184.

Yea

Yea, Pope *Adrian* himself (before this worship of *Angels* came up) read it[*Angels*] in that Epitome of Canons which he sent to *Charles the Great*, *An.* 773. Thus they corrupt the Councils to suit them to their own Opinions, Nor have single Fathers and Ancient Authors fared better: *S. Cyprian* put out by *Pamelius* is altered in many places contrary to the Ancient Copies; for Example where the Father saith, *the Church is founded Super*

(x) *Cyprian. Ep.*
40. *Edit.*

Gryphii 452.
Morellii 124.

(y) *Editio Pa-*
mel. Ep. 40. p. 7.

Petram (x), *Pamelius*
changes it into Super
Petrum, upon Peter, in-
stead of upon a Rock (y).

And *Ludovicus Vives* (a
Romanist) assures us

that there are Ten or Twelve lines posi-
tively asserting *Purgatory*, put into the
Printed Copies of *S. Aug. de Civitate Dei*
lib. 21. *cap.* 24. contrary to the Ancient

(z) *Ludov. Vi-*
ves Comment. in
Aug. de Civ. Dei,
l. 21. *c.* 24.

Manuscripts (z). *Ful-*
bertus Carnotensis quotes
S. August. saying of the
Sacramental bread, This

then is a figure (the *Roman* Editions put
in) *As a Heretick will say*, when indeed

S.

S. Augustine says so, and speaks his own sense (a). Aimonius speaking of the Elghth Council saith, They determined about Images

(a) Fulbertus Carnot. edit. An. 1608. pag. 168.

otherwise than the Orthodox Fathers had Decreed: and so Baronius

(b) Baron. Anal. Tom. x. an. 869.

reads (b): But the Modern Printed Copies quite contrary put in, — according as the Orthodox Fathers had De-

(c) Aimonius de Gestis Franc. l. 5. c. 8.

creed (c). But why do I stand upon particular Instances, This wickedness which all other men account the same Villany with *suborning false Witnessers*, stopping the mouths of the *True*, and counterfeit-*ing Hands and Seals*, is owned by the present Church of Rome: And *Sixtus Senensis* doth highly extol Pope *Pius 5th.* for his most holy Decree, to burn all Books which were (accounted) *Heretical*, To purge and cleanse all *Catholick Authors*, and especially the *Writings of the Fathers* (d). Now in

(d) Epistol. Nuncup. ante Bibliothecam Sixti Senens.

what manner they effect this most holy

work,

work, the Belgick Inquilitors (appointed by the Roman See) shall tell you, We strike out (say) they many Errors, in other of the Ancients, we extenuate and excuse them, or by feigning a Commentitious gloss, either deny, or fix a commodious sense to their words (e). Thus

(e) *Censures Belg.
de libro Bertrami.*

they served S. Ambrose his works, cancelling and altering whole pages together, contrary to all the Old Manuscripts, as appeared by the Original Papers which Savarins the Stationer shewed to Francis Junius, according to which the Inquilitors had ordered him to Print that Edition: Lugdun. An. 1559.

(f) *Junii Præf.
ad Indicem Ex-
purg. Cens. Belg.*

(f). Thus they left the story of Pope Joan out of the Copies of Anastasius Biblioth. though the Manuscripts had the said story in them as Margur. Freherus testified, who lent them the said Manuscripts

(g) *Blondel E.
pist. ante librum de
Joan. Papæ c. 3.*

(g), And I might fill a Volume with Instances of like unjust dealings;

dealings; but I will only add the memorable account which *Boxhornius* one of your Divinity Professors at *Lovain* gives of himself, viz. *That he having been employed by the Inquilitors to strike out at least six hundred places of the Ancients, which seemed to make against the Roman Doctrines, was so troubled in mind upon it, that it was an occasion of his turning Protestant, and made him resolve to quit that Religion which could not defend it self without such manifest Impostures* (b). And I

with the consideration thereof might have the same effect upon you;

(b) *Henr. Boxhorn. de Eucharistia l. 3. initio.*

for the matter of Fact is so evident, that the *Index Expurgatorius*, the Book which directs these *Falsifications*, is now come into *Protestant* hands to the eternal Infamy of the *Roman Church*; whose people cannot rationally trust to any Author which comes through their Priests dishonest hands; And since *false Books* are invented, true and genuine Writers altered and corrupted, or else wholly prohibited, if they seem to make
against

against them (for which cause *Clement 8th.* puts the *Bible* into his Index of prohibited Books) and all Editions but their own condemned and burnt by the *Roman Church*; the people must needs be deluded into a perswasion, that all these New Doctrines are *Primitive Truths*, when indeed this abominable Forging evidently shews, that the *Pope* and his *Conclave* think that both *Scripture* and *Antiquity* do make against these Innovations, and would discover the Imposture, if they were suffered to speak out; to whom I may justly apply the words of *Arnobius*, *To intercept what is written, and to design to smother published Records, is not to defend the Gods, but to fear the Testimony of the Truth* (i): And

(i) bArno. ad-
verj. Gent. lib. 1.

because Good men (as *S. Augustine* saith) will not deceive; but neither good nor evil men would willingly be

(k) Aug. de verb.
Apost. Ser. 32.

deceived (k), I may suppose that the most Devoted *Romanists* cannot but discern how unsafe

safe he is in believing, as those men teach him, who make no Conscience to invent, impose, and pretend things never so false, provided they may thereby advance their Churches Interest, or their own private ends: They who dare write *Lies*, will not be afraid to speak them, and they who corrupt the Remains of the *Holy Saints* deceased, are not to be trusted with the Souls of the living; And whoever gives himself up to such Guides, unnaturally chuses his own delusion, and desperately hazards his own salvation: *S. Ambrose* adviseth us if we choose a Guide, to be careful he be endued with two properties, *Honesty* and *Prudence*: for his *Honesty* will be a security that he will not deceive us, and his *Prudence* will prevent our sufficion of his being de-

ceived himself (1); (1) *Ambros. de*
which wise Counsel is *Offic. l. 2. c. 8.*

you follow, you must
no longer adhere to these unfaithful
Leaders: Nor ought you to fear to
forsake them, either because your Fore-
fathers

fathers relied on them; or because the Doctrines that they teach were once so generally received here; since your Forefathers lived in an Age wherein there was little means to detect these Forgeries, whereas you are by Providence fallen into those times, wherein all the Dishonest Arts of that Church are discovered so plainly, that if your Forefathers had seen as much as you may see, they would have forsaken *Rome* long since, and not have left you this Objection to make: Nor are the Doctrines ever the better for being generally received, when as they were imposed on the World by such evil means as *Force* and *Fraud*; which being thus made evident, you can no longer wonder how these *Innovations* came to be so generally beleived, being propagated by as wicked means as they were invented for evil ends: So that now what the *Roman* Church thought would secure her Opinions (if it could have been kept close) must needs make them odious (being once laid open) and the *Impq-
stures*, which they designed should rye
men

men to their Church, will (as some of their own Doctors have prophesied) be an Occasion to make all Discerning men turn from it; for *Religion is to be defended* (saith Lactantius) *not with wickedness but fidelity, for if you attempt to defend Religion by Evil Arts, you do not defend, but pollute and violate it* (m).

(m) Lactant. In-
stit. lib. 6. c. 19.

SECT.

SECTION IV.

Whether the said Opinions tend to advance the Ends of true Religion ?

NOW though it be altogether unlikely those Principles should be either true or good, which stand in need of such Arts to propagate and defend them, yet because you have been so long accustomed to call these things Religion, and it is not easie to lay aside our rooted Prepossessions, we will pass to the Third Enquiry, *viz. Whether the things themselves be good in their own nature, and Parts of true Religion ?* Now we may try this by considering what are the ends of True Religion, and whether these Principles serve to advance those ends ? True Religion therefore hath three Principal Ends : 1. To advance the honour of God. 2. To assist us in the Devout worshipping of him. 3. To teach us to imitate him by a holy life and conversation.

tion. Let us here therefore examine, whether the peculiar Articles of the Roman Church do not hinder rather than promote these Ends : For if it appear these Principles are dishonourable to God , impediments to Devotion , and hindrances to a holy life ; then those Doctrines are also Evil in their own nature, and they can be no real parts of a good or True Religion : Nor must you retain them because you have once judged them good, if upon Tryal they prove to be otherwise. *We must be firm to our Principles (saith Epictetus) yet not to all of them, but only to those which are right; we must begin at the right end, and first lay the foundation by considering whether our Principles be good or evil, and after build upon that by constancy and firmness of Resolution* (n). Wherefore let me desire you patiently and impartially to enquire.

(n) Arrianus in
Epictet. lib. 2.
cap. 15.

First, If there be not some of your Principles and Practices which tend not to the honour of God ; if it be a dishonour to the Divine Majesty for a mortal man

man to contradict his Laws by contrary Constitutions, I fear your Church will hardly be found innocent: For do they not command things which God hath forbidden in as plain words as can be spoken, as in the case of *Images*, *Exod. xx. 4?* and *Prayer in an unknown Tongue*, *1 Cor. xiv. 28.* Do they not forbid things which God hath allowed, as in the case of *Priests Marriage?* *Heb. xiii. 4.* *1 Cor. vii. 2* *Chap. ix. 5.* *1 Tim. iii. 2. 12?* and taking the Cup from the People? which they have decreed with a *Non obstante*, that is, notwithstanding our Lord Jesus appointed the contrary. Do they not presume to dispense with the very Laws of God, in many cases of Matrimony and Divorce, of Vows, Oaths, Leagues and Contracts? So that *laying aside the Commandment of God, ye hold the Tradition of men*, as our Saviour speaks, *Mark vii. 8.* Your Holy Father who doth all this may think himself the greatest upon Earth, but if our Lord Jesus tell us the Truth, *He shall be called least in the kingdom of heaven*, *Matth. v. 19.*

Secondly, Is it not a great derogation
to

to an Infinite and Invisible Being , to be represented by an Image, and worshipped under such Representations ? Agreeable to the worship which Heathens gave to their false gods (o), and some Hereticks to our Saviour (p), but contrary to the Decrees and Practice of the Primitive Christians (q), and to the great scandal of Modern Jews, who call your Churches *Houses of Idols* , upon this account (r). Thirdly, Doth not the Doctrine of Merits cast a palpable dishonour upon the glorious Redemption wrought by Jesus Christ ? Sure I am, divers of the Ancients , as well as of your later Writers, think so (s). Nor can we think it to be less than Blasphemy, which *Bel-larmine* affirmeth, viz.

E

(o) Lactant. *Instit. lib. 2. cap. 2.*

(p) Irenæus *adv. heres. l. 1. c. 24.*

(q) Concil. *Eliber. can. 36.*

Origen *in Cels. lib. 7.*

Tertul. *Apol. c. 30.*

(r) Cornel. Agrip. *de Vanit. Scien. cap. 57.*

(s) August. *de Verb. Apof. Ser. 15.*

Bern. *de Annun. serm. 1. p. 123.*

Durand. *in Sent. lib. 2. dist. 8. qu. 1.*

Walden *de Sacr. Rit. Tom. 3. Tit. 1. cap. 7.*

That

That a man may be said to be his own Redeemer without any injury to Christ (t). Doubt-

(t) Bellarm. de *Purgat.* l. 1. c. 14. less those who fancy they can redeem them-

selves, and satisfy for their own sins, cannot but have a mean esteem of Christ's Merits and Satisfaction. Fourthly, Your praying to Angels and Saints, especially the blessed Virgin, making them your Mediators and Patrons, and asking the greatest things of them, hath made Prayers to God by Jesus Christ to be generally neglected by the vulgar people, who say ten times as many *Ave Mary's* as *Pater Noster's*, and wickedly fancy the Blessed Virgin and Holy Saints are more compassionate than our Lord Jesus. *This Doctrine* (saith a very wise man) *bath wrought that general effect in all Countries subject to the Papacy; that men have more affiance, and assume to themselves a greater conceit of comfort in the Patronage*

(u) Sand. *Europæ Spec.* pag. 5, 6, 7.

of the creatures and servants of God, than of God himself, the Prince and the Creator (u). A fault

fault which *St. Paul* lays to the Heathens charge, *Rom. i. 25.* How dishonourable must it needs be, to leave *Jesus* that *one Mediator*: 1 *Tim. ii. 5.* (who always doth certainly hear us, and is most apt to pity us, and best able to help us) to pray to God by those, concerning whom your own Doctors doubt whether they know any thing done here(w)?

and the Scripture plainly saith they do not (x).

Reason shews it is impossible they should hear many Prayers in divers places at once. To have the worship paid to the Master and the Ser-

vants, the same in all outward expressions, only differing in a nice School-distinction, must needs be an affront to the King of Saints. If you have any tenderness or zeal for the honour of *Jesus*, it cannot but be offensive to you, to observe how your Legends tell of greater miracles wrought by some of their fabulous Saints, than ever *Jesus* wrought. To hear one of your Church say, *That Christ*

(w) *Gratian. caus.*

13. qu. 2. c. 19.

2 *Decret. Gloss.*

Interlin. in Isa.

63.

(x) *Job xiv. 21,*

22.

Ecclef. ix. 5.

Isa. lxiii. 13.

did nothing which S. Francis did not do,
yes, that he did more

(y) *Lit. Conform.* than Christ himself (y).
fol. 1149. What is more injurious

to the honour of the
Divine Majesty, than your S. Bonaven-
ture's putting in the name of the Virgin
Mary into *David's* Psalms instead of the
name of God? To have her adored by

(z) *Jer. vii. 18.*
ubi videtur esse
nomen Junonis O-
lympicæ.

(a) *Missal. Po-*
lon. fol. 237.

the Heathenish Title of
the Queen of Heaven
(z), and invoked by
the impious name of
Mother of the whole Tri-
nity (a)! These things
are rather *Blasphemy*

than *Devotion*, and as dishonourable to God
as they are Dissonant from Antiquity.
Let none (saith *Epiphanius*) adore Mary;
but why do I mention a Woman? nay, not
any Man: this Reverence is due only to

(b) *Epiphan.*
adv. Collyridianos
Panar. hæc. 79.

God, nor are the An-
gels capable of such
glorification (b). Fifth-
ly, The supposing a
necessity of superadding the *Saints Me-*
rits and the daily Sacrifice of the Mass,

to the Merit of that *one Offering for sin* which *Jesus made on the Cross*: Heb. ix. 28. is an evident lessening the *value* and *sufficiency* of the *Death* of *Christ*. Sixthly, The calling of the Holy Scripture a *Nose of Wax*, a *Leaden Rule*, and an *Inky Gospel* (c). The putting in the *Apocryphal books*, wherein are some things *wicked* (d), and others notoriously *false* (e), into an equal rank with the *Word of God* indited by the *Spirit*; And the making their *own Traditions* to be equal in value to it (f), are palpable *dishonours* to *God* who writ the *Holy Scripture*. These things (*my Friends*) can hardly be reckoned matters tending to the honour of *God*, unless you can suppose the cancelling his *Laws*, disparaging his *Nature*, undervaluing the *Merits*, the *Mercies* and the *Miracles* of *Jesus* by cheap and odious Comparisons, the diminution of his *worship*, and making him

(c) Pighius *Hierarch. lib. 3.*

Canus *lib. 3. c. 2.*

Turrian. *in Saetel, pag. 99.*

(d) 2 Maccab. xiv. 42.

(e) Eccles. xlv. 20.

2 Esdras vi. 40.

(f) Concil. Trident. *Sess. 4.*

sharer with his *Servants* therein, and the vilifying of his *Divine word*, be no dishonour to him you pretend to serve.

Secondly, Let us examine whether these *Doctrines* do assist you in the Devout worshipping of God? It is very suspicious that Church doth not teach a right way of serving God, which deceives you in the first Principle of Religion, viz. *That God alone is to be worshipped*: a Sentence so odious to the *Roman Doctors*, that the *Index Expurgatorius* blots it out of the *indices* of S.

(g) *Adorari solus Dei est: Delectatur ex Ind. operum Athanasii. Indice libr. prohib. & Expurg. p. 52. Madrit. Anno 1627. item ex Ind. Op. S. Aug. bd. p. 56.*

Athanasius and S. *Augustines Works* (g), and if they could do it undiscovered, they would blot it out of the *Bible* also, *Matth. iv. 10*. But there it shall stand for ever to reprove those, who divide Religious worship between God

and his *Creatures*, thereby diminishing that Devotion which intirely belongs to the *Divine Majesty*, since affections are most vigorous when placed upon one *Object*,

ject, and if they be dispersed among many, grow *weak* and *trifling*; whence we may conclude, the *Protestant* who worships none but God, is the greater lover of him, and worships with a more united and fervent Devotion. As for your Publick worship, it is attended with so many Ceremonies as must needs disturb the Devotion as well of the Priests as the People, there is such frequent *bowing, crossing, prostration, sprinkling with Holy water, beating the breast, smoaking with Incense, &c.* that the mind is taken off from a steady intention upon the inward and main part of the Duty, while it is entertained with such variety of outward Rites. For our mind (saith *Quintilian*) cannot sincerely intend its whole self upon many things at once, whatever new object it looks upon, it gives over the thoughts of that which it first propounded to it self: And this is most evident where the Objects are so different as sensible and intellectual things are. For where the Senses and their perceptions are vigorously employed, there the Intellectual Powers cease to act (as a

(h) Porphy. *de*
Abst. lib. 1. §.
41.

great Philosopher observes (h)). So that it is your Passions and your Fancies that are wrought upon , not your Mind nor the higher faculties of your Soul , by these numerous *Ceremonies* ; and therefore that which you think Devotion, I doubt is but a fantastical and false fire , not kindled by the love of God , nor warming your nobler Powers at all , and those steady , rational and spiritual desires , which flow from an undisturbed contemplation of the *Divine Goodness* and are the very *life* of Prayer , I fear you are strangers to , being so often taken off and diverted by variety of *sensible Representations*. Again, the making all your Publick prayers in an *Unknown Tongue*, destroys all true Devotion in the People; S. Clemens of *Alex.* tells us of some Heathens *who thought those Prayers most effectual which were uttered in a barbarous Language*(i). But

(i) Clem. Alex.
Stromat. 1.

Christians know , that Prayer is the desiring something of God, and if

if the Mind be not exercised in this desire, it avails nothing; but where the words are not understood, the mind cannot desire the things mentioned, so that none can properly pray in an *Unknown Tongue*, nor so much as rationally say *Amen*, 1 Cor. xiv. 16. By this absurd Practice therefore you (who are unlearned) spend the time of the Publick offices in *admiring* and *gazing*, not in *joyning* with the Priest or *Praying*. And because the people have no employment while the Mass lasteth, they spend the whole time usually in *talking* and *laughing* privately, as those who Travel in *Catholick Countries* do inform us (k). And (k) *Europ. Spec.* it may occasion your pag. 10. wonder, why the *Roman Church* should so obstinately refuse to reform so irrational a Custom, which *S. Paul* hath written a whole Chapter to condemn, 1 Cor. xiv. The force of whose Arguments and Authority, hath made your wisest Doctors declare against it. By *S. Paul's Doctrine* (saith Card. Cajetan) it is better for the edifying of the Church,

that Publick prayers were made in the
Vulgar Tongue than in

(l) Cajet. *com. in*
1 Corinth. 14. 17.

(m) Lyr. *in Loc.*

Latin (l). To the same
purpose Lyra (m).

And your Rhemish An-
notators say, When a man prayeth in a
strange Tongue which himself understand-
eth not, it is not so fruitful for Instruction
to him, as if he knew

(n) Rhem. Test.
Annot. on 1 Cor.
14.

particularly what he
prayed (n). Gabriel

Biel also gives several

Reasons why Prayers should be in a
known Tongue, saying, It is better 1. For
stirring up Devotion, 2. for enlightning
the Mind, 3. for retaining the things in
memory, 4. for keeping the thoughts from
wandring (o). Yet

(o) Gab. Biel *in*
Can. Miss. Lect. 62.

your admired Church
will oppose Reason and
Scripture, and deprive

all the Common people that are of her
Communion, of the exercise of their
Devotion in her Offices, rather than so
far seem to confess a fault, as to amend
it; chusing rather to let you lose the be-
nefit of worshipping God, than to re-
form

form the most unjust *Customes* which she hath once espoused; but (if you be wise) if that Church will not pray in such a Language as you can joyn in, you will go over to the Church of *England*, where you may *Pray with the Spirit and with understanding also*. In the next place your *Private Prayers* are not so good a way of worshipping God as other Christians have; The *Images* and *Pictures*, which the Heathens first taught your Doctors to call, *The books of the unlearned (p)*, and which are placed before you in time of Prayer, are no help, but an hindrance to all true Devotion; for while your lips are repeating your *Oraisons*, your mind is taken up with the beauty, colour, lineaments and workmanship of the *Image*: so that your own Conscience will tell you, by these diversions you often draw near to God with your lips, when your hearts are far from him, which is a vain worship: *Matth. xv. 8*. And the *Casuits* of your Church, foreseeing that *Images* would take off the attention,

(p) Porphyr. ap.
Euseb. Prepar. E-
vang. lib. 3.

tion, have determined most impiously,

(q) Suarez. *de Orat. lib. 3. cap. 14.*
& Salmeron. *That it is not necessary to Prayer that the person praying should think of what he speaks (q). A*

Doctrine suitable enough to that *slight and formal worship* which your Church appoints; and the Ordinary people among you, think they have prayed sufficiently, when they have *pattered* over so many little *Oraisons* as agree to the number of their *Beads*; A *new Invention*, which came not into the Church till all *serious Devotion*

(r) *An. Dom. 1090.* was ceased (r), it being a sign he minds his *Prayers* but little, that needs a string of *Beads* to reckon them by; yet these *Beads* (saith one of your own Authors) are now the chief *Instruments of the hypocrites counterfeit Devotion (s).*

(s) Polyd. Virgil. *de invent. rer. l. 5. c. 9.* I shall not ravel into the body of your *Prayers*, since the

Author of the *Reflections on the Romish Devotions* hath sufficiently done this; but I cannot but remark, that the repeating

peating *Ave Maria*, and the name of *Jesus* so many times over, as in those fifteen little Prayers in the *Psalter* of *Jesus*, where the name of *Jesus* is thrice mentioned in each Prayer, and each Prayer is ordered to be said *Ten* times over; and those numerous names of *Saints* repeated in your *Litanies* with no petition annexed but *Ora pro nobis*: This way of Praying is so far from agreeing with the Primitive worship of God among the *Christians*, that it is evidently derived from that *Heathenish superstition* of praying by repeating a hundred names of their *Deities* together, interposing nothing but *O hear us* (t); and in this manner *Baals Priests* are supposed to pray, *1 Kings* xviii. 26. But to *Christians* *Jesus* saith, *When ye pray use not*

(t) Selden de
Diis Syris, pag. 52.
Saubertus de Sa-
crific. cap. 13. pag.
296.

vain repetitions as the Heathens do, for they think that they shall be heard for their much speaking: *Matth.* vi. 7. Wherefore though you have admired this trifling way of worship, when you knew no better, yet if you would acquaint your
selves

selves with the solid and rational way of praying prescribed in the Church of *England* (wherein Great things, in an exact method, in plain and proper phrases, and in a *known Language*, are asked of *God* alone in the name of *Jesus Christ*) you would easily leave off those *formal, vain and superficial Devotions*, which can neither be acceptable to *God*, nor profitable unto your selves.

Thirdly, Let us pass to the last of these particulars and enquire, If the *Doctrines of Rome*, differing from those of *England*, do tend to promote our imitating *God* by a holy life and conversation; without which all our worship is in vain; For it is a *folly and miserable error* (saith *S. Augustine*) to *humble your self before him in adoration*, to *whom you chuse to be unlike in conversation*, and to *give him religious worship, whose Example you will not follow*; since the sum of all Religion is to imitate

(u) Aug. de Civ. Dei, lib. 8. c. 17.

him you worship (u).

Now there are several Principles of the *Roman Church* which seem to hinder an
holy

holy life, as first, The custome of *Confessing to a Priest* weekly or monthly, together with the *Absolution* following of course upon this *Confession*, this is (I fear) a great hindrance to amendment of life, at which it pretends to aim, for while men relie on this remedy, they go on without fear in those sins for which they have so easie a *cure* at hand, like those who venture without scruple on dangerous Meats, because they have their *Physicians* beside them: 'Tis true there is a *Penance* enjoyned sometimes, but it is such a one as the *rich* may buy off and the *poor* may undergo, and yet both retain the sin, because the *Penance* is not its proper cure; the going in *Pilgrimages*, giving *mony*, saying or reading over such proportions of *Legends* or little *chiming prayers*, with others far more impertinent, tend not to rectifie a *vicious habit*, and a plaister on the Toe may as soon cure the Head-ach, as these *Penances* effect a Reformation, or obtain a pardon at Gods hands. And yet all men see, when the day of *Confession* is over, and the *Penance* past, that you are
generally

generally confident of a *Pardon*, and fancy you begin upon a new score. It is not easie to enumerate all the devices which your Church hath invented to convey *pardon of Sins, Holy water, Relicks of Saints*, visiting some certain *Churches*, saying some certain *Prayers*, making *Oblations of mony* to such and such ules, *Indulgences*, and other such things, so that he that hath *mony* need never want *Pardon* from *Rome*; but alas, these things can never really take away the *guilt* of one sin, and yet they embolden men to commit many; For the *multitude of Sinners increaseth*, when hope is given that sin may be bought off, and men easily fall into those sins for which *Mony will purchase their pardon*: as *Arnobius* said to the *Heathens*, who relied

(w) *Arnob. adv. Gentes, lib. 7. pag. 216.*

on such like fantastical means of *Remission* (w); and we may say of the *Guides* of your Church,

as *Seneca* in a like case, *They sin more in such Absolutions, than the Offender doth in the Crime* (x). For by per-

(x) *Senec. Ep. 97.*

swading

swading men they can have *Remission* on so easie Terms, they make them secure before they are safe, because Almighty God, who only finally can Remit, never promised *Pardon* on these Terms, and it is only those who *forsake* as well as *confess* their sins to whom he will shew *Mercy*, Prov.xxviii.13. And if either the *Pope* or any of his *Substitutes*, pretend to have power to *forgive sins* on any other Terms, they abuse those who are so weak to believe them, and make them forfeit their Souls (I doubt) for the sad price of this Credulity : S.*Basil* saith truly, *The power of Absolving was not absolutely given, but upon condition of the Penitents Reformation* (y).

And we tell our People (y) *Basil. sig. brev. qu. 15.* more sincerely, that if

a Priest *Absolve* them a thousand times over, and if they give ever so much *mony*, without *amendment* of life they can have no pardon, according as Scripture it self teaches (z), and (z) Mich. vi. 7. the Holy Fathers also ;

If thou givest all that thou hast, and dost
not

*not forsake thy sins, thou art twice deceived,
both in losing thy Money*

(a) Augustin.
homil. 2. ex 50.
hom.

and thy Pardon also (a).

Again, as if the Roman
Church designed to

make men think their own actual *Holi-
ness* were never necessary, they have other
devices to perswade you into a belief of
coming off well at the end of your life,
howsoever ill you have spent it: The
Hereticks in *Tertullians* time said, *It was*

(b) *Tertul. de*
Præscrip. adv. ha-
ret. c. 41.

*a meritorious thing to be
of their Party (b).*

And
you are told it is a rea-
dy way of Salvation to

die in the *Communion* of the Roman
Church, and if you can but receive the
Sacraments of that Church, and be
Absolved by one of their Priests, you
scarce doubt of obtaining Heaven at
last; and if you have no *good works* of
your own, they perswade you the
Church can sell you the *Merits* of the
Saints; or if you should drop into *Pur-
gatory* by the way, the pains of that
(they say) are not *endless*, and if you
give *liberally* on your Death-beds, or if
any

any others afterwards give for you, to purchase so many *Masses* and other Prayers for your Soul, you will ere long be delivered from thence. All which notorious delusions do miserably deceive poor men, and most mischievously encourage them to put off their *Repentance*, and to resolve not to be troubled with *holiness* in the way, since they fancy they shall come off so easily in the end; and alas they are as *false* as they are *mischievous*! for the Ancient Fathers unanimously affirm no mans estate can be altered after this life, *But as the last day of a mans life finds him, so the last day of the World finds him* (c).

Nor will any thing help thee (saith S. Augustine) but what is done while thou art here (d). Out

(c) Augustin. Epist. 80.

(d) Idem de Verb. Apost. Ser. 21.

of innumerable such Testimonies, that of S. Salvian may serve: *Although a man should have so pious a Son who for alleviating his Fathers punishment, would desire to give all the goods he left behind him, it would do him no good, for the Piety of the Son can do nothing to procure that*

that Rest to a man after Death, which

(e) Salvian. ad
Eccles. Cath. lib.
3.

his own Impiety and Infidelity hath denied him

(e). Finally, these and the like Principles make

so many infamous men and women, so many *Thieves* and *Murderers*, debauched and prophane persons to take *Sanctuary* in the *Roman Church*, because the *Tenets* thereof seem not to oblige them to forsake their evil ways, but reconcile *wickedness* and *Salvation* together: so that this Religion tends not to perswade men to *Holiness of life*, and therefore is no good Religion: I grant there are some Persons in that Church who live better than these *Opinions* engage them to do, and do not draw those *Conclusions* into their practice which naturally follow from these *Principles*; but that is only an evidence of the excellent vertue of such Persons, but no proof of the *goodness* of these *Doctrines*; and if these men be *Holy* in a Religion which gives such encouragement to *evil*, doubtless they would be more holy by far, if they were taught better things: I shall only

only add, that as the *Roman Church* is too loose in matters pertaining to *Gods Laws*, so she is too strict in matters pertaining to her own *Constitutions*, like the *Old Pharisees* who *Tithed Mint and Annise*, and neglected the weightier matters of the Law: *Matth. xxiii.* which is a great obstruction to real Holiness, when men place Religion in Ceremonies and slight things, for while they are curious in these matters, they neglect greater, and think by observing the *Rules* of the Church, they compensate for passing by the *Laws* of God; your own Ordinary Gloss faith, *That is Superstition, when Religion is placed in observing the Ordinances of men (f).*

And if so, then your (f) *Gloss. Ordin.*
wonderful strictness in *ad Colos. 2.*
Crossing, Bowing, using
Holy Water, Abstinence on certain days,
wearing *Crosses, &c.* in which you have
placed so much Religion, are no better
than *Superstition*. It cannot be denied,
that most *Roman Catholicks* are more
afraid to eat flesh on a Fasting-day than
to curse or swear; they will be drunk
on

on a Holy-day which God forbids', but not *work* on it because the Church forbids it; many of them dare *fornicate* and *debauch*, who dare not neglect *Confession*, nor read a book written by a supposed *Heretick*: And generally, they are punctual in *crossing*, *sprinkling*, *bowing* and observing all Orders of the Church, even such as live in the open breach of Gods *Commandements*, and yet fancy themselves more sure of Heaven than the most pious and holy *Protestant*: Thus this Religion is *too strict* where God gives us more liberty, and *too remiss* where his Holy Law hath bound us with *Eternal* and *Indispensable* bonds; and it is designed to promote *Obedience to the Roman Church*, rather than *Inward holiness towards God*: The effect of all which Considerations is this, That whosoever sincerely desires to glorifie God and worship him with a *rational Devotion*, and whoever would imitate him by a *Holy Life*, ought not to chuse or retain such a Religion whose *Principles* tend so evidently to the dishonour of Gods Name, the hindrance

drance of true Devotion, and to the
rendring a Holy life unnecessary: And
as it was proved before, that the appro-
priated *Articles* of the *Roman* Faith were
not Ancient, nor induced for pious ends,
nor propagated by honest means: so now
it is evidenced, the *Articles* are not good
in their own nature, and therefore there
is no reason why you should not renounce
them, unless you retain them in meer
Reverence to the Authority of the *Pope*
who doth impose them, which Matter is
the Subject of our last Enquiries.

SECT.

SECTION V.

Whether the Roman Bishop have sufficient Authority to impose the said Opinions upon all Christian Churches ?

THe Last, and almost the only shelter that your Doctors flie to at this day for the defence of your Principles is, *That the Bishop of Rome is the sole Vicar of Christ, the Infallible and only Judge of Controversies, and the Supream Head of the Universal Church ;* and hereby their Adherents are awed into the retaining all his Decrees of what nature soever they be : But let me beg leave to advise you not to lay so much stress upon these Titles and Authority, till you have seriously examined by what Right the Pope laies claim to them ; for his Power had need be very great and his Proofs very good, upon the Credit whereof you receive so many new and suspicious
Articles

Articles of Religion, some of which we ought not to receive though preached by an *Angel*: *Gal. 1.8,9.* And first, though we stand not much upon *Titles*, you may note that the name of *Vicar of Christ* is never given to the Pope in the first Ages, and when this Title came into use, it was not appropriated to the Bishop of *Rome*, but other Bishops and Priests are styled *Vicars of Christ* also, even by a Pope of *Rome* (g), as also by the Old *French Emperours* (h), and by our own *Saxon Law*(i): So that there is no reason for the *Roman Bishop* to challenge any propriety in this Title, or any special Privilege by virtue thereof. Secondly, As to his being an *Infallible Judge* and the *Supream Head* of the *Catholick Church* throughout the World, you may remember we have proved, there are more Christians in the World who deny this *Supremacy of Rome*, than there are who do acknow-

ledge

(g) Euseb. Pap. Decret. Ep. 3.

(h) Capitol. Carol. & Lud. l. 5. c. 163.

(i) Legibus Hydenf. ap. Spelm. Tom. 1. pag. 440.

ledge it: And if the belief of this *Infallible Headship* be the reason why you receive other Articles of Faith, this then is the most fundamental Article of all others, and ought to be the best attested: And if our Lord Jesus had designed to make S. Peter and his Successors at Rome (not at *Antioch*) such *Supream Infallible Judges*, we may expect he would have set down this Article plainly in *Holy Scripture*, and not have left his sole visible *Vice-gerent* to the suspicion of bearing witness to himself. As for that place *Matth. xvi. Thou art Peter, and upon this Rock will I build my Church*: it is indeed by the Popes in their Forged *Decretals* expounded as a confirmation of their pretences to *Supremacy*; but the Fathers take

this *Rock*, not for S. Peter's Person, but for his *Faith* which he confessed, and for *Christ* himself the Object thereof: So S. Augustine (k), Nazianzen (l), S. Cyril (m), S. Chry-

(k) Aug. de verb.

Dom. Serm. 13.

(l) Nazianz. Test.
de Vet. Testam.

(m) Cyril. de
Trin. lib. 4.

Chrysostome (n), S. Ambrose (o), and Hilary (p), expound the place; and if so, this belongs no more to S.

(n) Chrysost. hom. 55. in Matth.

(o) Ambros. Com. in Ephes. 2.

(p) Hilar. de Trin. lib. 2. cap. 6.

Peter, than to the rest of the Apostles who confessed the same Faith, and belongs no otherwise to the Pope, than as he varies not from S. Peter's Faith, and so far it belongs to all Orthodox Bishops with respect to their several Churches: And for the Keys of the kingdom of Heaven, ver. 19. they were given as much to the other Apostles as to S. Peter, Matth. xviii. 18. (as also the aforesaid Fathers do observe) being all equally sharers in the Power of the Keys, and all Foundations as well as S. Peter (q), so that S. Cyprian plainly tells us, The rest of the Apostles were as great as Peter, endowed with an equal share of Honour and Power (r); Nor do we

(q) Aug. in Johan. Tract. 118.

Ambros. in Psal. 38.

Origen. in Matt. Tract. 1.

Hilarius de Trin. lib. 1. 6.

Hieron. in Jovin. lib. 1.

(r) Cypr. de Unit. Eccles.

find that ever S. Peter pretended to any Power over the other Apostles. Peter, James and John, though preferred by Christ (saith Eusebius) before the rest; challenged not to themselves the glory of Primacy, but chose James the Just, Bishop of the Apostles (s):

(s) Euseb. Eccles. hist. l. 2. c. 1. And if any were great-
est it was S. James, who
was President in that
first Council at Jerusalem, and did de-
termine the Question there, though S.
Peter was present (t).

(t) Acts xv. 13. Yea, Clemens Bishop
of Rome in the first
Decretal Epistle (a good evidence against
the Inventors thereof) styles this very
S. James, Bishop of Bishops, governing
the Holy Church of the Hebrews at Je-
rusalem, and also all the Churches, which
were every where founded by the Provi-
dence of God (u). And

(u) Decret. Epist.
Clement. I. in
Titul. Epist.
(w) Concil. Con-
stant. I. Ep. ad
Dam. an Ancient Council calls
Jerusalem the Mother
of all Churches (w);
but as for the Primacy
of Rome, there is no
genuine

genuine Author for the first Three Centuries takes any notice of it, and *Aeneas Sylvius* (*) afterwards

Pope confesseth, *There* (*) *Aene. Sylv. Ep. 288.*
was little respect paid to

Rome before the Nicene Council: If *Polycrates* and the *Asian* Bishops had known of this *Infallibility* and *Supremacy*, they would not have opposed Pope *Victor's* Opinion, nor despised his *Excommunication* so boldly as they did; neither would *Irenaeus* (who calls the Bishops of *Rome* no more but *Presbyters*) have presumed to reprove the same *Victor* for his *arrogance* and *indiscretion*, as we find he

did (x). *S. Cyprian* (x) *Euseb. Eccles. hist. l. 5. c. 24.*
 surely never heard of

this Power of the *Roman* Bishop, who calls *Cornelius* Bishop of that *See*, no more but *Brother* and *Colleague*, and gives to Pope *Stephen* his Successor at *Rome*, the Titles of *False Apostle*, *Schismatick*, *friend to Hereticks*, and *enemy to Christians*: utterly despising his *Judgment*, and not regarding

his *Determinations* (y). Besides, if this *Supremacy* had been be-

(y) Cyprian. *ad* believed in the first Ages
Pompei. Ep. 74. of the Church, the
Roman Bishops sense

would have been enquired of concern-
 ing all controverted places of Scripture,
 his *Decrees* cited to silence *Hereticks*,
 and all *Appeals* must have been made
 finally to him: He also should have cal-
 led and presided in all eminent *Councils*,
 whereas Cardinal *Cusanus* affirms, *That*
the Emperours or their Deputies were Pre-

sidents in Eight General
 (z) *Cusan. de* *Councils* (z). Nor did
Concor. Cath. lib. 3. the Fourth General
c. 6. Council at *Chalcedon*

suppose that the *Roman* Bishop had any
Supremacy given him from Christ, when
 that Council saith, *Rome hath justly*
had the Priviledges given unto it by the
Fathers, because it was the Seat of the
Empire; and for the same Reason they
 grant equal *Priviledges* to the Bishop of

Constantinople (a). Yea,
 (a) *Concil. Chal.* *S. Gregory Bishop of Rome*
Can. 28. An. 451. saith,

saith, *The Fathers of the Council of Chalcedon were they who offered his Predecessors the Title of Universal Bishop, which yet they accepted*

not (b): And to convince us that this Uni- (b) Gregor. Epist. lib. 7. Ep. 30.

versal Supremacy is a late Device, it is evident, that it was not only unknown to others in the first Age, but to the very Popes themselves, as these few Instances will shew: *Libertius* Bishop of *Rome An. 350.* sending the Confession of his Faith to *Athanasius* desireth his Approbation thereof, *That I may know (saith he) whether I am of the same Judgment with you in matters of Faith, and that I may be more certain, and readily obey your commands (c).* And

when the Bishop of *Constantinople* began to call himself *Universal* (c) Athanas. Ep. ad Epictet.

Bishop, Pope Gregory in his Epistle to *Mauritius* the Emperour saith, *He admires at the Arragance of assuming this New Title, which none of the Bishops of Rome had ever accepted of, a Title blas-*

phemous to Christian Ears; and with many other words he inveighs against this Title, as unfit for any *Christian Bishop*, as

may be seen at large in his *Epistles* (d). And in his *Epistle to Eulogius* Patriarch of *Alexandria* he is dis-

(d) Gregor. *Epist. lib. 2. ad Mauric. Epist. 32, 36, 38.*

pleased that *Eulogius* writes to him by the proud Title of Universal Bishop, *desiring him wholly to forbear that language*, for (saith he) *That is a diminution to you, which is afforded to another beyond what reason doth require*: And he there tells *Eulogius*, *That the Council of Chalcedon had offered this Title to the Old Bishops of Rome,*

(f) Gregor. *Epist. lib. 7. Ep. 30.*

but they would not accept it (e): Of which he gives this Reason in another *Epistle*, — *Because if one Patriarch be called Universal, the name of Patriarch is taken*

(f) Idem *lib. 7. Epist. 36.*

from the rest (f). And so little did Pope Boniface think of deriving his *Supremacy* from Christ, that with intreaty he obtained of the intruding Em-

Emperour *Phocas* to decree, That the Roman Church should be Head of all Churches (g), as the Ancient Historians witness (h). But this Imperial Constitution will scarce justify the Supremacy and Jurisdiction which the Pope now claimeth over all the World, and it utterly destroys the pretences of a Divine Right to it. It would be too tedious to relate at large all the steps by which the Bishops of Rome attained to their present Grandeur; I shall therefore only note, that the first Ages began early to complain of his *Encroachments* and *Ambition* (i); and all succeeding Times frequently opposed the Pope's Pretences herein; The Sixth Council of *Carthage* allowed not his claim of *Appeals* (k). The Bishops of *France* complain of

(g) Beda de 6. *etat. Mundi.*
 (h) Paul. Diacon. *rer. Rom. lib. 18. Histor. Longob. lib. 4. c. 11.*
Anastaf. Bibl. Vit. Bonif. Tertii, Ado etat. Sext. Reg. Chron. l. 1.
Aimon. de gest. Franc. l. 4. c. 4.

(i) Firmilianus *ad Cypr. Ep. 75.*

(k) *Concil. 6. Carthag. An. 419.*

F 5 his

his sending a *Legate* to Dedicate a *Church* there, as an undue Act, contrary to the Ancient Canons and all Primitive Constitutions, *For though* (saith the Historian) *the Bishop of Rome for the dignity of his Apostolical Seat, be more venerable than other Bishops, yet it is not lawful for him in any thing to transgress the Tenor of Canonical rules; and as every Bishop of the Orthodox Church is the Spouse of his own See, and represents the person of our Saviour, so it cannot agree to any Bishop, boldly to act any thing in the Diocess of another* (l); the like

(l) Glaber Rodolph. *hist. lib. 2. c. 4.*

(m) *Vita Ludov. Pii à P. Pithæo edit. An. 863.*

Annal. Franc. à P. Pithæo cod. An.

checks the Popes frequently received for meddling in France, from the Princes of that Nation (m). About that Time also the Bishops of Italy complained of the *Roman Usurpation* to the Patriarch of *Constantinople*, as appears by *Photius's Letter*, in answer to that complaint, extant in *Cardin. Baronius* (n).

(n) *Photius Constant. Ep. Encycl. ap. Baron An. 863. §. 42.*

And

And there are many like Examples in the Historians of those Ages, wherein this bold Jurisdiction began first to be exercised in this Western part of *Europe* (o). And to this very day the Churches of *France* do little value the *Pope's Supremacy*, though in other Opinions they agree with the *Roman Church*, as may be seen in the *French Writers* (p). And it is not long since the King of *France* was about to take away his *Nations dependence* from *Rome*, by erecting the Archbishoprick of *Burges* into a *Patriarchate*. And now, why should you be awed into the belief of Evil and inconvenient Doctrines by a pretended *Supremacy*, not given by Christ, not challenged by the best Popes, not acknowledged by the first Christians, not much regarded by some Catholick Countries? Why should you be enslaved by an *Authority* gained by fraud and policy, confirmed

(o) *Constit. Imper.*
d. Godalsto Tom.
1. pag. 24, 25.
Luitprand. Ticin.
histor. lib. 6. cap. 9.
c. 10.

(p) Bocheilus
l. 4. de Decret. Ec-
cles. Gallic. tit. 20.
Pithaus de lib.
Eccles. Gallican.
c. 3. §. 3. n. 13.

firmed by force and cruelty, enlarged by dividing Christian Princes, by the undermining the Empire and oppressing many Ecclesiastical and Temporal persons in their just Rights? Why should you fear to renounce an Usurped Jurisdiction, since *what is unjustly seized on at first, can never be legally enjoyed, nor is it confirmed by the longest*

(q) LL. Basilic.
l. 10. tit. 1. &
Balsamon not. in
Concil. Ancyran.
p. 378.

prescription of Time (q),
as the *Civil Law* speaks?

I must confess I cannot see that any Christians without the Pale of his own Diocess, are obliged to own him further than by the respect due to a Bishop of an Ancient Patriarchal See, nor so far neither if he be not content with his own, and keep not close to the Primitive Faith.

SECT.

SECTION VI.

Whether the Pope hath any Right to exercise a Jurisdiction over England.

But since my Discourse is directed particularly to the *Catholicks of England*, it will be most considerable to enquire, *Whether the Roman Bishop can justly claim any Authority over them?* and (if *Prejudices* were laid aside) I doubt not but to make it evident, that the *Pope neither hath nor ought to have any Authority over this Nation*. For first, let it be considered that *Britain was the first of the Provinces which did publickly profess the Faith of Christ*, faith *Sabellicus* (r), which is also attested by other more Ancient Writers (s). So that it is agreed on all hands, here was a true and perfect

(r) *Sabellic. Enn.*

7. lib. 5.

(s) *Tertul. adv.*

Jud. c. 7.

Theodoret. de Cur. Græc. aff. Ser. 9.

Church

Church of Christ near five hundred years before they had any Communication with the Bishop of Rome, or knew one syllable of this foundation-Article of the Modern Faith of that Church, viz. of the Pope's *Universal Supremacy*: It is also certain the Church of Britain was not subject to Rome at the time of the First General Council at Nice; And in the Sixth Canon of that Council it is decreed concerning the three Patriarchs Jurisdictions, *That the Ancient custom should be established, that Ægypt, Lybia and Pentapolis should be subject to the Bishop of Alexandria, because the Bishop of Rome had the like Custome, and likewise so it was at Antioch, and in other Provinces the Priviledges should be preserved to their Churches, &c.* (1). Now the Ancient Custom and Priviledge of this

(1) Can. 6. Concil.
Nicaen. jux. Dio-
nyf. Exig.

Church of Britain then was to govern it self without subjection to any Foreign Patriarch, and the Pope could not usurp any *Dominion* here afterwards without transgressing this Canon of the
most

most famous *General Council* ; especially if we consider how this Canon was expounded in *Ruffinus's* daies , viz. *That Rome should have the Government of the Suburbicarian Churches*

(u). And the Ancient Survey of the Imperial Provinces will tell you

(u) *Hist. Eccles. lib. I. c. 6.*

what the *Suburbicarian Region* was, viz. Three Islands, *Sicily, Sardinia and Corsica*, and part of *Italy*, from the East end to the border of *Tuscany* Westward : And this was all the Ancient extent of the *Roman Bishops Jurisdiction*, the rest of *Italy* being under the Metropolis of *Millain*, which Church of Old paid no Subjection to *Rome* ; much less could any be due to him from *Britain*. Again, in the Third General Council of *Ephesus* An. 431. it was decreed, *That in all Dioceses and Provinces it should hereafter be observed, That no Bishop should henceforward lay hold of another Province, which had not formerly and from the beginning been under the power of their Predecessors* (w), which Ca-

(w) *Concil. Ephes. Can. 8.*

non the Pope must break also, before he can assume a power over the Church of *Britain*, which, with the Island of *Cyprus* and some other places, was its own head (as those Times phrased it) and subject to no *Patriarch*: So that when *Augustine* the Monk (coming over to convert the Pagan *Saxons*) required the *British* Bishops to profess *Subjection* to the *See* of *Rome*; They did by virtue of these Canons refuse it, telling him, *They had a Patriarch of their own, to whom alone they were subject in Spiritual things under God*, and *Dionothus* Abbot of *Bangor* by divers Arguments shewed, *they owed no Subjection to the Roman Bishop*: as an Old Historian informs us (x).

(x) *Ge. & r. Monm.*
de Aug. vers. fin.

And accordingly the *British* Bishops retained their Old Rites different from *Rome*, and kept their Old Priviledges; being consecrated by the Archbishop of *S. Davids*, and he by his own Suffragans, making no Profession of *Subjection* to any other Church (saith their Historian (y)), which
con-

(y) *Gyrald. Camb.*
itin. l. 2. c. 1.

continued till the day of King *Henry* the First. The *Saxons* indeed shewed more Respect to *Rome*, because it had assisted in their *Conversion*, hence they sometimes asked Advice of the Pope, as of an Eminent neighbour Patriarch, but their Bishops never professed *Subjection* to *Rome*, nor did they own his *Supremacy*, or look on him as an *Infallible Judge*, as appears by their not obeying the Pope's Decree made in a *Roman Council*, about restoring *Wilfrid* to his Archbishoprick of *York* *An. 680*. And though the Pope had confirmed and recommended the Canons of the Second *Nicene Council* about *Images*, the *English Church* rejected and despised them, writing a Book to condemn *Image-worship*, in the name of all the Princes and Bishops of *England*, and sending it to *Charles* the Great of *France*, by the learned *Alcuinus*, as our Histories do attest

(2). And moreover it is evident that all *Ecclesiastical Laws* were then made by the *Saxon* Kings and Bishops, in their *Provincial*

(2) Hoved. *Anal* part. 1. p. 405.
Matth. Westm.
An. 793.

Coun-

Councils, by their own Authority, without ever so much as acquainting the Pope therewith, or desiring his consent thereto, or confirmation thereof: The Popes indeed about the latter end of the *Saxon* times began to degenerate in Manners, and aim at high things in all the Western world; but his *Pride* was checked here, even as (as we shewed before) it was in other places: for when that Insolent Pope *Hildebrand* (who first presumed to depose an

(a) Onuphrius
in *Vit. Greg. 7.*

Emperour (a)) took the boldness to require Fealty of King *William*

the Conqueror, he answered him in this manner, *Fealty I neither have acknowledged, nor will I do it, because neither did I promise it, nor do I find that my Predecessors ever did it to your Predecessors, as appears by the Conqueror's Letter still extant* (b). And when

(b) Baron. *Anal. An. 1076. §. 25.*

by Policy and evil Arts he had made some encroachments here, yet

still his Power was esteemed no other than a *Temporal Power*, permitted by the favour

favour of our Kings, not due by any Original Right: Hence the Historian saith, *That King Henry the First having subdued all his Enemies, feared none but the Pope, and that not for his Spiritual, but his Temporal Power (c).*

And an Old Record (c) Matth. Paris. An. 1107. affirms that King Henry the Second smartly

asked the Bishop of Chichester, *How he durst argue for the Pope's Authority which was granted by Men, against his Royal Power derived*

from God (d)? The (d) Record. An. 1136. Hen. 2. turbulent and seditious

Attempts of T. Becket

and his faction about that time, to subject the English Clergy to the Pope's Universal Supremacy, are sufficiently known; but if our Ancestors (whom you call *Roman Catholicks*) had been of your Opinion in this great Article of Faith, they would not have made so stout an Opposition against the Pope's Supremacy as they did: It being apparent that the whole body of the Nation then looked on it as an *Encroachment* and an *Usurpation*; for in
the

the famous Statutes of *Clarendon* they condemn it, Decreeing among other things, *That all the Clergy should bonâ fide, swear to the King; and none should Appeal, but unto the Archbishop, or from him finally to the King, without particular*

(g) *Matth. Paris. License (e). And to restrain his meddling here,*

the Kings of *England* declared, they had a Right to forbid the *Pope's Legates* from entering into this Land, and often did prohibit them (even *Qu. Mary* her self exercising this Power) yea, it was adjudged in a Parliament 25 *Ed. 3. To be Treason to bring in the Pope's Bulls here without the Kings consent, Stat. de Provisor.* though the sending these be an Act of Spiritual Jurisdiction; but it is plain they would not allow the *Pope* in those days to exercise *Spiritual Jurisdiction* here without the King's leave, for his very *Excommunicating* certain *English Bishops* in a Parliament 16 of *Rich. 2.* is declared to tend *To the open disherison of the Crown, and the destruction of the King, his Law, and all his Realms,* and a little after it is affirmed there, that the *Popes* attempts

attempts be clearly against the Kings Crown and Regality, used and approved in the time of all his

Progenitors (f), finally therefore they all promise to stand with the

(f) Stat. 16. Ric.
2d Statute Book
pag. 238.

King against all such Encroachments with their very lives: And if you be well versed (as becometh *English-men*) in the *Histories* and *Statutes* of your own Country; you must needs know that the Authority which the Pope once exercised here, was gotten by taking advantages of the *necessities* of our Kings, and the *divisions* among the People. And in those Times which are accounted most *Popish*, it was checked by Laws, complained of in Parliament, and thought an *Oppression* by the wisest and greatest Subjects, so that the most Noble *Hen. de Lacy* Earl of *Lincoln*, in his dying Speech (to his Son in Law *Thomas* Earl of *Laucafter*) said among other things, *That the Church of England heretofore Honourable and Free, was now enslaved by Romish Oppressions*: charging him, to stand up like a man for the Honour of God and

and the Church, and the Redemption of his Country (g). And

(g) Tho. of Walling. An. 1312. pag. 74. num. 20.

the same Author tells us, that it was debated in a Council at London

An. 1408. *Whether all Payments and Obedience to the Pope should not be taken away (h) ? Which*

(h) Tho. Walling. An. 1408. p. 420.

shews, they thought it in the power of this Nation to take away

his *Authority* here when they pleased : And they retained it, not as being necessarily or originally due to him, but only in respect of his being a Bishop of an Ancient Apostolical Seat, as is evident from those Instructions which King Henry the Fifth gave to his Embassadors, sent to Pope Martin the Fifth, bidding them (if they perceived any delay in their affair) to tell the Pope, *That their Master the King, if he yielded not to his Demands, would use his own power in these Particulars, for he did not apply himself to Rome out of*

(i) *Vita Henr. Chicely, p. 56, & 57.*

necessity, but for Respect sake (i). And therefore
when

when this permissive *Authority* grew uneasy to those who had endured it for some time, it was rejected much more Legally than ever it was introduced, viz. by the *Regal Power* with the advice and consent of the Lords and Commons in Parliament (*). And this is to be noted, the * *An. 26. Hen. 8.* Clergy and Laity of this Parliament did hold most of the Opinions of the *Roman Church* in other things, and yet consented to the abolishing the Pope's *Usurped Power* over *England*, as believing it to be an unjust Encroachment: And *Stephen Gardiner* Bishop of *Winchester* (a great Persecutor of the *Protestants*) did then make a learned Oration *De verâ obedientiâ*, shewing that the King was by Right and by God's Law the Supream Head of this Church of *England*.

And now, that I may not only confute a false Opinion, but establish the true, let me intreat you impartially to consider, that as it appears the Pope is not *De jure* supream Head of this Church of *England*, so it is as evident, that the King
of

of *England* is the Supream Head of the Churches in his own Dominions: For indeed all Christian Princes are, or ought to be so in their own Dominions; whence it was that *Constantine* the Great did retain the Title of *Pontifex Maximus* without any blot to his Christianity, saith *Baronius* (k). And

(k) *Annal. Tom.* the highest Appeals in
3. *An.* 312. all Controversies Ec-

clesiastical, even in matters of Faith, were made to him, though he used the assistance and Counsel of his Bishops, for determining them. And it is evident that he and his Successors (as *Cusanus* before confesseth) did call and Preside in all General Councils, and ratified their Decrees, which were no Laws till they were stamped with the *Imperial Authority*: yea, the *Imperial Code* sufficiently witnesseth, that the Emperour's made Laws concerning Religion, the whole Third book of *Justinian's Basilicks* being nothing else but Imperial Constitutions, *de Episcopis, Clericis & Sacris*: They also erected *Patriarchates*, and gave them supream Ecclesiastical Juris-

Jurisdiction over such Provinces as they pleased, as at *Justinia*. *Bas.* *prohib. b. n. nopolia in Dacia* (1), and at *Ravenna in Italy* it self (m), which had no dependence on Rome till the time of *Constantinus* *Rogon* : And all Ecclesiastical affairs depended on the Emperors, saith *Socrates* (n), so that Pope *Anastasius* calls the Emperor *Anastasius*, *The Vicar of God by the Divine command presiding over the Earth* (o). An Authority like this also was exercised by the Western Emperors of the French Line, being styled, *The Rulers of the True Religion*, a Title given to *Charles the Great* and to *Ludovicus* by two several Councils which they had called (p); and the present French Kings do claim the Supremacy over the French Churches, as

(1) *Imperial. Const. Novell. c. 1. Nov. 131. c. 3.*

(m) *Rescript. Valent. 31 An. 432.*

(n) *Socrat. hist. Proem. ad lib. 5.*

(o) *Anastat. Pap. Epist. ad Anastat. imp. ap. Binium*

T. 2. par. 1. p. 507.

(p) *Concil. I. Mogun. An. 813. & Concil. II. Mogun. An. 847. ap. Bin.*

T. 3. p. 1. Sect. 2.

G

may

may be seen in *Hubertus* and *R. Polonus* cited before, *Secl. 5.* One of the French Writers telling us it is the Opinion of his Nation, that *Le Roy assiste de son Conseil d'estate est le plus Dieu Chief* *Terr* *rien de l'Eglise de son* *Royaume de son* *Pape (q).* And it may be proved concerning other Christian Princes;

(q) *Claud. Fau-*
quet en les Lher-
tes de l'Eglis.
Gaillican. p. 234.

that they allow not the Pope to impose his Decrees on their Kingdoms; nor to exercise any Jurisdiction among them but by their special License and consent; and prohibit his exercising any power over their Subjects when they please. And why may not the King of England, being a free and absolute Monarch, be allowed as great a Priviledge in his own Dominions? Do you not tell us, that Pope *Eugenius* called King *Lucius* by

(r) *Epist. Bleth.*
ad R. Lucium ap.
Spelm. M. II. 1000.
(s) *Leg. Hydenf.*
cap. 8. Spelm. 1000.
I. p. 438.

the Title of *Vicar of Christ* (r) and doth not King *Edgar* call himself *Christ's Vicar* (s), and none taxed this Title then? Did not the

Saxon

Saxon Kings preside in all National Councils, and make Laws for Religion by the advice of their own Bishops, by their own Authority? Did they not erect new *Sees* for Bishops, and change them as they saw fit? Did they not invest all Bishops by delivering the Ring and Pastoral Staff (t)?

And the same power (t) *Ingulph. hist.* was still exercised by p. 902.

K. William the Conqueror, for all things both Divine and Humane depended on his Order, saith an Old Historian (u).

And when the Pope began (u) *Eadmer. hist.* to encroach upon the p. 6.

King's Supremacy here in England, he was generally opposed as we noted before. And in the aforesaid Parliament of Richard the Second, the Nation declared, That they would not endure that the Crown of England should be submitted to the Pope, and the Laws and Statutes of this Realm by him defeated and avoided at

his pleasure (w): for (w) *Stat. 16 Ric.* 2. c. 5.

Bracton our most fa-

amous Lawyer affirms, that *The Kings of England have no Supream on earth but God*: And accordingly the Kings and Parliaments of this Nation made Laws in reference to *Religion* as they saw expedient, and among the rest they enacted many Laws in a direct opposition to the Pope's *Spiritual* as well as *Temporal Jurisdiction*, declaring thereby, that *they esteemed him no Head of this Church, but an ambitious and dangerous Encroacher upon the Rights of the Crown*, as you will find by perusal of those several *Statutes* cited in the Margin (x).

(x) Stat. 25 Ed.
3. *de Provisor.*

Stat. 27, 28 Ed.
3. *cap. 1, 2.*

Stat. 28 Ed. 3.
cap. 3.

Stat. 2 Hen. 4.
cap. 3.

Stat. 6 Henr. 4.
cap. 1.

Stat. 7 Henr. 4.
cap. 6.

Stat. 3 Henr. 5.
cap. 4.

By which Laws long since enacted, it is declared to be *Treason* to receive or harbour any Agents or Emissaries from *Rome* against the King's Proclamations, and without his special License: Upon all which Considerations the Judges have declared, that the Act of Parliament for *Restoring*
the

the Supremacy over the Church unto the Crown, was not the introducing a New Law, but a declaration of the Old (y):

(y) Coke 5. Rep. Cawdry's Case, fol. 8.

For it was many hundred years before, that King Henry the Second did declare, *That he would account it high Treason in any man, that should affirm*

the Pope's Authority (z). And *was above his* (z). And

(z) Spelm. concil. T. 2. p. 58.

before that, *Anselm* was told, *That it was impossible for him to keep the Faith which he owed to the King, and to pay Obedience to the Pope contrary to his Royal Pleasure* (b).

Which (methinks) may fitly admonish you who do down the Pope's Supremacy over England, and yet glory much in your Loyalty to the King; to enquire how these two can stand together? Our Saviour saith, *No man can serve two Masters*, Matth. vi. 24. however not two Supream Lords, neither can there be two highest Powers in one Kingdom, nor can any Subjects obey both, since they

(b) Rex ad Anselm. ap Eadmerum pag. 62.

they will sometimes command contrary things: 'Tis true, if the Roman Bishop would profess to our King, as his Predecessor *Leo* the Fourth did to *Lotharins* of *France*, Concerning your Capitulars or Imperial Precepts, we through the assistance of Christ promise as much as we are able, to keep and con-

(c) Leon. Epist.
ad Lothar. &
Lud. Aug. ap. Grat.
dist. 10. c. 9.

serve the same for ever
(c). If he would acknowledge himself subject to our King in his

Dominions, as his Predecessors were to the Emperours of Old; if he behaved himself toward his Majesty, as *S. Gregory* did to *Mauritius*, who calls that Emperour, *his Lord*, and himself, *his Servant*; declaring, that He was subject to the Emperours Commands, and accordingly had done his duty in publishing a Law (which the Emperour ordered him to promulge) though for his own part he thought it not

(d) Gregor. Epist.
lib. 2. ad Mauric.
Ep. 62.

agreeable to the Laws of God (d). If the present Popes claimed no more than a Primacy

of order and precedency among other Bishops,

Bishops, then the case might easily be determined: But you know of later times the pretences of Rome are much higher, for she challenges a *Supremacy* over all Christian Princes, a power to depose them, an *Authority* to abrogate or dispense with their Laws, and absolve their Subjects from their Allegiance, a *Privilege* to be appealed unto as to the last and highest Tribunal on Earth: so that Clement the Fifth is recorded in the Acts of the Council of Vienna to have said, *That all the Right of Kings depended on him*

alone (e); and Boniface the Eighth owned himself not only Lord of France, but of all the World (f), for So great was the Impudence of this Boniface (saith the French Chronologer) that he presumed to affirm the Kingdom of France was a Fee of the Papal Majesty (g). And as to this Kingdom, Pope Innocent the Fourth saith, *That the King of*

(e) Concil. Vienn.
sub Clem. 5.

(f) Papyr. Masson. Vit. Bonif. 8.

(g) Titius Episc.
Meld. Chronic. de
Reg. Fran. An.
1302.

England was his Vassal and his Slave
 (b), and they esteem
 (b) Matth. Paris. England also a Fee of
 the Papacy, and so is
 Ireland too it seems.
 Whereupon the Pope hath dared to no-
 minate a King of Ireland, and hath given
 away the Kingdom of England to those
 who attempted to conquer it; he hath
 condemned our Laws, and absolved the
 Subjects of England from their Allegi-
 ance, upon which many of your Party
 have entred into Conspiracies and Re-
 bellion: So that now it appears, the
 Pope claims an Absolute Supremacy o-
 ver our King and his Realms, and how
 he can be a good Subject of the King of
 England, who professes Obedience to
 this Forreign Princely Prelate, is very
 hard to be understood: if you believe
 this claim, and own the Pope to be a-
 bove the King, you must then obey him,
 even when his Orders contradict those
 of your lawful Sovereign, and so you are
 the Pope's Subjects, not the King's;
 nor can his Majesty have any security of
 your Allegiance, any longer than he
 pleases

pleases the *Roman Bishop*, so that he Reigns over you at the *Pope's* mercy. I know many of you *English Catholicks* have so Loyal an affection for the King, that your Church-men are forced to invent many plausible pretences to perswade you, that the *Supremacy* claimed by the *Pope* doth not entrench upon the King's *Supremacy*, telling you, that you need not obey the *Pope* if he commanded you to fight against your King; wherein they put a fallacy upon you, for they know the *Pope* can Excommunicate and depose him (even for a very small matter; say your

Canonists (i)), and then he is no longer

(i) *Gloss. in Decret. dist. 40. cap. 6. St Papa...*

Your King: They pretend further this *Supremacy* over Kings, in Temporals is not the Doctrine of your Church, but only of some *Jesuites*, upon whom they lay all those foul Doctrines of Deposing and murdering Kings, so wickedly maintained by divers eminent Writers of your Church (k). But

(k) *Mariana, lib. de Rege.*

Suarez, defens. Fidei, & lib. contr. Regem Magn. Britan.

this is a delusion also, for when or where did the Pope, or the Heads of the *Roman Church*, condemn these Opinions, or suppress these Seditious Books, nay, on the contrary, the Books are approved and the Authors preferred at *Rome*, even when *France* condemns them (1): And those honest and loyal secular *English Priests* that have ventured to write against this *usurped Power* of the Popes over Kings in Temporals (though they held his Supremacy here in Spirituals) have been persecuted almost to death by the *Roman Bishop*; they have been suspended, and their Books condemned, and their persons so odiously represented that no *English Catholics* durst harbour them; witness the learned *F. Preston* under the name of *Roger Widrington* in King *James's* days, with his fellow-Priests, and *Peter Walsh* Author of the *Letter to the Catholics*, who is at this day a great Sufferer by the Pope's means, meerly for writing, that

(1) *Answer to Philanax Anglicus*, 125.

you of the Roman Church ought to be Loyal

Loyal to the King in all matters of Temporal cognizance; a clear evidence, that (whatever your Church may pretend) they will not endure that any of you Catholicks shall hold the *King's* power to be above the *Pope's* in any thing; and consequently they will not allow you to be good Subjects. Now to sum up all these particulars, how grievous an abuse is it; for a Forreign Prelate, whose Predecessors had no Authority here at all, to usurp such a power over you as to impose New and inexpedient Articles upon you? Why should you enslave your selves to him that cannot have so much as a *Spiritual Jurisdiction* here without breaking the Canons of the most famous *General Councils*? Why may you not take the same liberty to oppose his *Decrees*, that your Ancestors in all Ages have done? they whom you account good Catholicks rejected his *Doctrines* sometimes, despised his *Bulls* and *Excommunications* frequently, and always opposed his pretended claim of a *Supremacy* over this Nation; why should you call that an *Article of Faith*,
and

and account it the Principal point of Religion, viz. That England ought to be subject to Rome; which even in those you call *Catholick Times* was declared to be no less than *Treason*, and no other than an Opinion that did destroy the *Prerogative* of the King, the *Priviledges* and *Liberties* of this Church, the *freedom* and *quiet* of all *English Subjects*? They were *Romanists* in other Points who condemned *Appeals to Rome*, and maintained, that *the Crown of England was in no Earthly subjection*, and that *the King had no Supream but God only*; who counted all the *Power* which the Pope ever had here, meerly *permissive*, tolerated by this Nation so long as they pleased, and such as might be curbed, lessened, hindred or taken away by the *Supream Authority* of this Nation when ever they saw expedient: It was a King and Parliament of your *Religion* in most points, that restored the King to his just *Supremacy*, and took away the precarious or usurped and much abused *Power* of the *Roman Bishop* here; they thought a *Supremacy in Spirituals*,
as

as to this Kingdom, was more than he had any Right to, but he and his Agents expect to be allowed to over-rule the *Temporal Laws* also; methinks, if you have the Nobleness and Gallantry of true *English spirits*, your affections for the *Roman Church* should not rob you of your love to your *Native Country*, nor suffer you to endure those *pretences* which dishonour the *King*, and despoil him of his *Ancient Rights*, and enslave this free *Church and Nation* to one that only seeks his own ends in claiming this *Subjection*; for though the holding the Pope's *Supremacy* doth contribute to the support of his own *Grandeur*, yet it doth not further any mans *Salvation*, and it is so far from doing any good in those Nations where it is allowed him, that it might be made appear, the setting up and abetting this *Supremacy* hath occasioned the murder of many *Princes*, stirred up the complaints of all sorts of people, and filled *Christendom* for many *Ages*, with *Massacres*, *Treasons*, *War* and *Bloodshed* (1); which

(1) See the Answer to Philanax
Angl. chap. 4. p. 72.

was

was so notorious in the *German* Empire, that it came to be a Proverb saith *Guccardine*, *It is the property of the Church to hate the Cæsars*: And the mischief it hath done in *England* (by rifling the Nations wealth before the *Reformation*, and disturbing its Quiet since) is so well remembered and so deeply resented, by the generality of the people, that they will never endure that heavy Yoak any more, nor can they be perswaded scarce ever to esteem them *Loyal Subjects* or true to their Countries *Interest*, who do not renounce this unjust and odious *Jurisdiction*. Why therefore (*O my Friends*) will you be so imprudent, to oppose the *Rights* and *Prerogative* of your Lawful Sovereign, the *Priviledges* of that Church wherein you were born, the *Freedom* and *Interest* of your beloved Country, the *desire* of your fellow-Subjects and best Friends, yea, and your own *liberty* also? Why will you oppose (I say) all these, meerly to support an unjust and groundless *Power*, which no *Ecclesiastick* ought to have any where, much less in so remote
and

and so free a *Monarchy*? to support a *Power* which is inconsistent with the *Security* of the *Crown*, the *Peace* of the *Kingdom*, and the *welfare* of *Private* persons? *S. Peter* never bid any to honour his *Succeſſor* the *Pope* thus, but his *Opinion* was, *that you must submit to the King as Supream*, 1 *Pet.* ii. 13. and his *Counsel* follows thereupon, *viz.* that you should *Fear God* and *Honour the King*, ver. 17. *S. Paul* commands *Every Soul* to be *subject* to the *Higher Powers*, *Rom.* xiii. 1. *Neither Bishops nor Apostles themselves* are excepted, saith *S. Chrysostome*. And *S. Bernard* tells *Pope Eugenius*, that *the Apostles were forbid* to exercise *Dominion*, *Luke* xxii. 25, 26. and therefore he adds, *If you would have Apostolical and Royal Power together you lose both* (m). Finally

therefore, it is unreasonable for the *Roman Bishop* to challenge

(m) *Bern. ad Eugen. Pap. de confid.*
l. 2.

such *Authority* here, and the *Laws* of *God* and *Man* forbid it, so that *I* may expect you shall be so far from receiving any *Articles* for the sake of this *Auth-*
rity,

rity, that you shall not scruple to renounce the *Authority* it self, which was so ill-gotten at first, so wretchedly abused while it did obtain, and so legally taken away at last; and in so doing you will demonstrate your selves to be Loyal to your *King*, Faithful to your *Country*, Friends to your own *Liberty*, and men of an *un-enslaved* Understanding.

SECT.

SECTION VII.

Advice to the English Catholicks to forsake the Opinions of Rome and embrace the Religion of the Church of England.

TO Conclude, as my pity to see you so miserably imposed on, hath moved me to endeavour by these plain and Cogent Arguments to rescue you from that yoke, which neither we nor our Fathers were able to bear; So my desire of your perfect Freedom, and my unfeigned wishes for your Temporal, Spiritual and Eternal welfare, do prompt me to advise you to comply with the *Religion of the Church of England*, and this Advice is not only grounded upon the foregoing considerations, but may be further pressed upon these motives:

I. If

I. If you consider the excellent method of our Reformation which was so necessary at that time, that for some Ages before, the wisest and best men of the *Roman* Church had not only confessed there was great need of it, but had complained for want thereof, and pressed the Pope earnestly thereunto, witness the Judicious Epistle of *Rob. Grosthead* that pious Bish. of *Lincoln*, to Pope *Innocent* the Fourth,

(*n*) *Matth. Paris.*
An. 1253.

(*o*) *ap. Binium*
Concil. Tom. 3. p. 2.
fol. 729. &c.

yet to be seen in our Historians (*n*); the publick complaint of the *English* Church in the Council of *Lyons* (*o*); the private Writings of *John Gerson*, *Nich. Clemangis*, *Aeneas Sylvius* (afterwards Pope) and many others: And at least One Hundred Years before *Luthers* time a Reformation was urged for, in the *Pisane* Council (*p*) and

(*p*) *Concil. Pisani*
An. 1411.

that so strongly, that before the Election of a Pope, the Cardinals solemnly promised, *Who ever of them should be chosen Pope, that he would before*
the

the dissolution of that Council Reform the Catholick Church as well in the Head as the Members (q). And

when Alexander the Fifth was chosen, He (p) Concil. Pisan. Sess. 16.

promised to take Care of a General Reformation, and that pious and Learned Men should be chosen in every Nation to treat with the Car-

dinals about it (r): But (r) Et Sess. 20. ap. Binium Tom. 3. p. 2. p. 836. after all, neither he nor his Successors would e-

ver Reform either their Doctrines or Practices, being more intent upon their private advantage, than the general good, and more moved with Cardinal Scombergs Counsel, than by all the former complaints, who told the Pope, That by the Reformation it would be confessed that the things provided against, were deservedly reprov'd by the Lutherans, which would be a great abetting to their whole Doctrine, Hist. Council. Trent. l. 1. p. 83. which is to resolve to Err always, rather than to be thought to have once erred; and herein the Roman Church is of the same humour with those Gentiles

to

to whom *Arnobius* speaks, *What you have once done without reason, ye defend lest you should seem formerly to have been ignorant, and you account it better not to be overcome, than to yield to*

(s) *Arnob. adv. gentes*, l. 6. p. 197.

plain and confessed Truth (s). Wherefore since *Rome* resolved not to

Reform, *England* (having first restored her King to his Ancient and just Supremacy) resolved to reform it self, without the Popes leave or consent, knowing full well they had Authority sufficient among themselves to order the Affairs of Religion, which had been Regulated many Hundred years in this Land by the King and his own Bishops, without any dependence on the Pope at all: Thus the Kings of *Judah* reformed their Kingdoms of Old, Thus the King of *Spain* with *Leander* Bishop of *Sevil* reformed that Kingdom from *Arianism* without the Pope (t) and thus

(t) *Concil. Tolet.*
3. *An.* 589.

King *Edgar* intended to proceed in the Reformation of the *English* Church of Old when he told his own Clergy,

Clergy, I have Constantines *Subordinate*
hands, and you have Pe-
 ters in yours (u). That (u) Edgar Ap-
 is, we need no further Ailred. Col. 361.
 Authority or power to
 reform, Than what we have within our
 selves : The Kings of this Nation, with
 the advice and consent of their Bishops,
 Barons and Commons had been always
 wont to order Ecclesiastical affairs as they
 thought meet, not heeding whether the
 Pope were pleased or displeased thereat ;
 And accordingly this happy Reformation
 was made by the Supreme Power of this
 Kingdom, upon mature deliberation, in a
 Regular, Orderly, and Legal way ; and
 it was managed with so much moderation
 and prudence, that the *Romanists* of Eng-
 land said little against it, but Communi-
 cated with this Church (after the Refor-
 mation) till the Pope for his own ends
 forbid them so to do ; but I hope his Pro-
 hibition without any just reason, shall not
 outweigh the Supreme Authority of your
 own Nation, with you, who profess your
 selves to be Loyal Subjects, and for the
 interest of England ; and since there was
 such

such sort of Reformation, such obstinacy in *Rome*, such Authority here, and so orderly proceedings in this Reformation, I think all Good Christians and sober men, being Natives of this Land, ought to submit unto it.

II. You will be further perswaded hereunto, by considering the *Doctrine* of this Church, which agrees with Primitive Christianity, in that it obliges you to believe nothing as of necessity to Salvation, but what may be plainly proved out of Holy Scripture; and for this reason you must still hold the three Creeds of the Apostles, of *Nice*, and of *Saint Athanasius*, all which the Church of England intirely believes. And he only is a *Heretic* which follows not this Holy Rule (say the Constitutions of *Theodosius* and *Gratian*) but they are Catholics that embrace it: In this Church we give as much honour to, and obey more Canons of, the first Four General Councils, than they of *Rome* do; we approve of that Exposition of Scripture which hath the consent of the Fathers of the first three or four Centuries, yea we hold all that the Church
of

of *Rome* it is held as necessary to Salvation for Five or Six hundred Years together; and it is very remarkable that a *Romanist* may turn Protestant without adding any one Article to his Faith, but a Protestant cannot turn to *Rome* unless he embrace many new Articles; for our Doctrines are generally confessed by both sides to be true; but those of the *Roman* Church are rejected by our Reformers, as Novel Additions, and such as have no good foundation in Scripture, nor Genuine Antiquity; And therefore the Protestant Doctrines are the surer and safer, as in which both sides agree; For Example, we and they both hold there are two States after this life, Heaven and Hell, but they add a third which is Purgatory, and this we deny: We and they both say, that sins are to be remitted by the merits of Christs death, but they add the merits of the Saints, and their own satisfactions with the merit of their own good works, which we deny to be Expiatory, or such as can merit Remission for us: We hold there be two Sacraments Baptism and the Eucharist, these they confess are the Chief,
but

but add Five more, to which we affirm the name of Sacraments doth not properly belong: We say that God alone is to be worshipped; they confess he is chiefly to be worshipped; but then they say the Blessed Virgin *Mary*, Angels, and Saints are to be worshipped also, which Additions we deny: We say Christ is our only Mediator and Advocate, they confess he is principally so, but add, that Saints and Angels are so in an inferiour manner, which we utterly deny: We say Christ is really present in the Sacrament of the Altar, this they confess, but add, he is corporally there by the Transubstantiation of the Bread, &c. and this we deny: We say the Scriptures are the Rule of Faith, and they will not absolutely deny it, but add their own Traditions, which we reject: We say there are XXII. Books of the Old Testament Canonical, and they confess these all to be so, but they add divers, and call them Canonical, which we affirm to be Apocryphal; I could give more instances, but these may suffice to shew that the Protestant Doctrines look most like the Ancientest, as being received

ved by both Parties, but the *Roman* Opinions are Novel Enlargements of Old Catholick Truths, so that a Protestant becoming a Romanist must take up many Articles barely upon the credit of that Church, and begin to believe many things anew, questioned by the bigger part of Christendom; but a Romanist turning Protestant retains all the Old Essentials of his former Faith; and doth only become a Primitive *Roman* Catholick.

III. The *Discipline* and *Government* of the Church of *England* are more agreeable to Primitive patterns than those of the present *Roman* Church are: Our King hath the same Power that the Religious Kings of *Judah* had, the same which the great *Constantine*, and the succeeding Emperors for many years enjoyed, the same power which the Ancient Kings of this Nation exercised, *viz.* A power to convene his Clergy and advise with them about affairs of the Church: A power to ratifie that which the Bishops and Clergy agree upon, and give it the force of a Law: A power to chuse fit persons to Govern the Church, A pow-

er to correct all Offenders against Faith or Manners, be they Clergy, or Lay-men : And finally, A power to determine all Causes and Controversies Ecclesiastical and Civil, among his own Subjects (by the advice of fit Counsellors) so as there lies no Appeal from his Determination ; and this is that we mean when we call him *Supreme Governour of this Church*, which our King must needs be, or else he cannot keep his Kingdoms in peace ; Besides for Spiritual Jurisdiction, and sacred Administrations, we have a Patriarch of our own, The Arch-Bishop of *Canterbury* Primate of all *England*, whom *Urban the Second* call'd *the Pope of the other World* (w) And

(w) *Malmsbury de Pontif. L. 1. de Anselmo.*

(x) *Eadmer. Cant. pag. 113.*

(y) *Duaren. de benef. lib. 1. c. 9.*

his See was usually styl-
ed, *The Chair of the Eng-
lish Patriarch* (x) and is
reckoned among the Pa-
triarchates by a Forreign
Writer (y). And now
his Priviledges and Li-
berties are restored by Law, and his Ti-
tle and Authority confirmed ; so that
there lies no Appeal from him but to the
King ;

King; we have also Right Reverend Bishops, together with other inferiour Priests and Deacons (the only Primitive and proper Orders of the Clergy) who can prove their Ordination to be as good as any of the *Romish* Priests can do (z), And are now Consecrated and Ordained by a more excellent Form; and more agreeing to the eldest times, than *Rome* it self can shew; and if you will Judge impartially, it must be confessed that the Clergy of *England* are altogether as Learned, and generally more painful and pious than in any Catholick Country whatsoever: Our Canons for Ecclesiastical Government are all founded on the Canons of Ancient Councils (as I could shew by particular induction, if time would permit) and for the Exercise of our Discipline it is managed with more moderation, and ease to the People than that of the *Roman* Church is:

III. You may consider our *Divine Service* and Sacred *Administrations*, which (as far as ever God made necessary to

Salvation) may be had in this Church : We have the Holy Scriptures plainly translated , Learnedly interpreted, and practically Preached ; We have daily Prayers, by a *Form* so Grave and so Agreeable to the undoubted parts of Ancient Liturgies, that it may challenge all *Chriſtendom* to produce any thing ſo conſonant to the pureſt **Primitive Devotions** ; A *Form* which hath all thoſe parts of the *Roman Offices*, which were known and uſed in the firſt three Centuries, but wants all the Innovations and Corruptions of the preſent *Maſſ* ; And is uſed in *Engliſh* for the benefit of the meaneſt Chriſtian in our Aſſemblies : We have alſo thoſe two Sacraments which Chriſt ordained (and many

(a) Ambroſ. lib.
de Sacram.

Aug. Doctrin.
Chriſt. l. 3. c. 9.

Pſchufius de
Cen. Dom.

Beſſarion. de Sa-
cram. Euchar.

of the Elder and Later
Doctors own no more
(a)). As for the other

five Rites falſly called
Sacraments, viz. Confir-
mation, Matrimony, Ho-
ly Orders, viſiting of the
Sick, Repentance and Sa-
tisfaction for wrongs done, we retain

theſe, but not by the name of Sacraments,
keeping

keeping the Primitive and main part of them, only attended with fewer Ceremonies : We press and practice also Charity, and good works, as much as the *Roman* Church doth, and it may be demonstrated that more and greater gifts have been given in *England* to pious uses, by private persons since the Reformation, than in two Centuries before : And though we dare not say we shall merit Eternal life by them (because that is the gift of God) yet we believe none can come to Heaven without good works: In a word, the Church of *England* worships God as he hath prescribed in Holy Scripture, She commands all that he enjoyns, and forbids all that he prohibits, and therefore wanteth nothing that is necessary to Salvation.

V. You may look upon our Ceremonies which are few and easie, Ancient and Significant, and though we do not place so much Religion in Externals as the Church of *Rome* doth, yet here is prescribed all that is needful for decency and order, viz. That the Clergy always wear Grave and distinct habits, and have peculiar

liar Garments in Divine Administrations, that Churches be adorned and neat, that the People be Reverent in Gods House, that the memory of our Saviours chief Acts, and the Festivals of the Holy Apostles be religiously observed; That *Lent*, with the Vigils of great Feasts, the *Ember* weeks, and all the Fridays in the Year, be kept as days of Fasting or Abstinence, and if some Protestants do not observe them, yet others do, and are commended for it, and you may follow the best, not the most: you will have more liberty (by turning to the *English* Church) as to Circumstantials, and greater helps as to the Essentials of Religion: So that it is upon all accounts your wisest and safest course to embrace this so true, so Primitive, so Pious, and so rational a Religion. Let me therefore shut up my *Charitable* and *Friendly Advice* by Requesting you to consider all these things without prejudice or passion, and then I hope you will perceive how much the Religion of this Church excells that of *Rome*, in Antiquity, Integrity, and Usefulness, and no longer suffer your selves to be so sadly

ly

ly imposed on, and so miserably made to serve the ends of Avarice and Ambition: And if you have taken such prudent and pious Resolutions, you shall not only be freed from the inconveniences you complain of here, but also have better assurances of your Salvation hereafter, than the *Roman* Church can give you; For there you have only the words of their Priests for it, whose interest and whose practice it hath been to deceive you; But here you shall have all the assurances which the word of God can give you, provided you become reformed in your lives as well as in your Religion, and will leave off your old Vices, as well as your old Opinions; For unless we can perswade you to become Proselytes of Righteousness, we shall not much value the gaining you over to our Profession; because we know it is neither the being Papist nor Protestant will save those that live in their sins; But this Religion is the better chiefly in this, that it is most likely to bring you to unfeigned Repentance, and the practice of real Holiness. And if you desire further information in these particulars, let me advise you to consult

sult the late Eminent Protestant Writers, together with some of the most able and ingenuous of the *English* Clergy, whom you will find very willing and ready to give you more full satisfaction, and to be men that have no designs upon you, but to direct you in the best way to Heaven: And doubtless, if you would but try the difference a while, a little experience would teach you how happy and advantageous a change he makes, who forsakes the Religion of *Rome*, and embraces the Communion of the Church of *England*,

F I N I S.

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